

THE MYSORE SCOUT

(Official Journal of the Boy Scouts of Mysore)

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No. 6



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THE SCOUT PROMISE

ON MY HONOUR I promise that I will do my best—
To do my duty to God, the King-Emperor, the Maharaja of Mysore and
my Country
To help other people at all times
To obey the Scout Law.

THE SCOUT LAW

- 1 A Scout's honour is to be trusted.
- 2 A Scout is loyal to the King-Emperor, the Maharaja, his country, his officers, his parents, his employers, his comrades and to those under him.
- 3 A Scout is helpful to others.
- 4 A Scout is a friend to all, and a brother to every other Scout, no matter to what social class, race or religion, the other belongs.
- 5 A Scout is courteous.
- 6 A Scout is a friend to animals.
- 7 A Scout obeys orders of his parents, Patrol Leader or Scoutmaster without question.
- 8 A Scout is cheerful under all circumstances.
- 9 A Scout is thrifty.
- 10 A Scout is clean in thought, word and deed.
- 11 A Scout is brave
- 12 A Scout is self reliant

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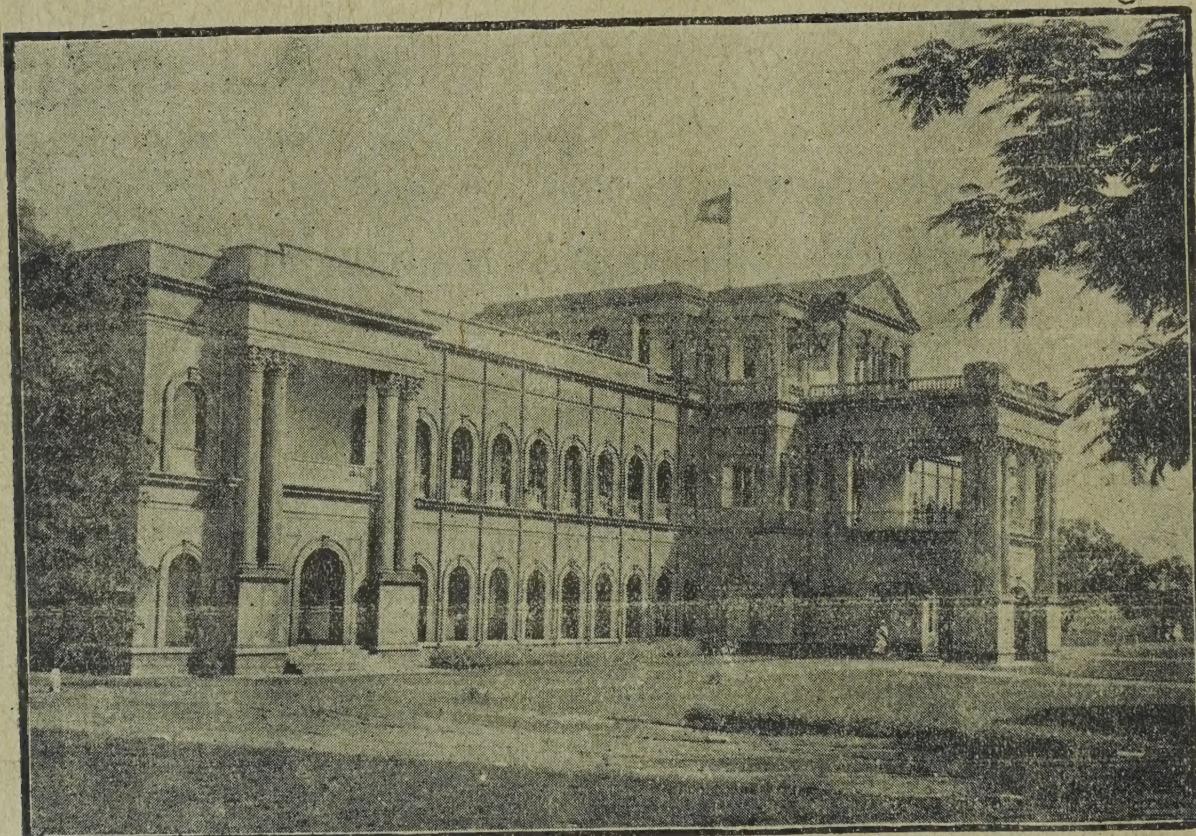
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THE MYSORE SCOUT

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NINETEENTH ANNUAL MEETING

Address delivered by Rajamantra Pravina Mr. N. Madhava Rau, B.A., B.L., Member of Council, on the occasion of the Nineteenth Annual Meeting of the State Scout Council, Boy Scouts of Mysore held at Mysore on 16th October 1937.

It was with sincere pleasure that I accepted the invitation of the Chief Scout Commissioner to preside on this occasion, which I hoped would enable me to improve my very imperfect acquaintance with the activities of the Scout organisation in the State. As a student, I belonged to a generation which knew not the benefits of scouting and in later life found no special opportunities of participating in the movement so that I find myself before you a stranger, more eager to learn than competent to offer advice or guide the proceedings. All I can hope to do is to place before you a few things from the point of view of a layman.

The report to which we have listened is a frank survey of Scout activities in the State. While it records progress in certain directions, it does not fail to bring out the unfavourable features of the work. During the past quinquennium, the strength of the Cub section of the movement has decreased while an insignificant proportion of the Cubs qualified for star badges and none for proficiency badges. The strength of the Scout branch has remained stationary, except for a sudden increase in the

year 1937. The number of Scout badges issued is also disappointingly small. All this appears to mean, so far as a layman can interpret the figures, that the movement is not making much headway. It is attracting comparatively few recruits and training them indifferently. And if this state of things continues, it can scarcely be expected that it will exercise much influence for good on the State's youth or realise its admittedly great potentialities.

The leaders of the Scout world have for some time past been justifiably perturbed by this lack of tangible progress and tried to analyse and, if possible, remove the obstacles which have stood in the way. But apparently the task is no easy one. We gather from the report that a Sub-Committee appointed two years ago to find out ways and means of improving Scouting in the State has not yet been able to submit its report.

The general public seem to be under the impression that Scouting is a trifle alien to us, not in its ideals, which are universal, but in some of its technique and methods, not to

speak of its special jargon. But we are told that these have stood the test of experience and are common currency in numerous other countries. It does not, however, necessarily follow that they altogether fit in with the outlook and ordering of life in our country or with our system of education. Freemasonry and the Rotary and Red Cross Movements to mention a few parallels, have also ideals which are admirable and cosmopolitan and they have been a great success in other lands. But in India, they have shown some of the weakness of sensitive exotics. The hikes and the howls, the badges and the uniforms, the rallies and jamborees, may be all excellent in their own way, but they have to be examined valued afresh and where necessary, readjusted, if the public are to be satisfied that they are the most promising approach to the ideals for which the movement stands and if they are to make a stronger appeal to our youth. It may be that some of the current popular impressions in this respect are due to ignorance. If so, it must be remedied by suitable propaganda. In any case it cannot be contended that the process of useful adaptation has reached its limits in the present system of Scout training and organization.

A few unhappy instances of the partial if not nominal training given to Cubs and Scouts cause more damage to the movement than the large body of its genuine products can redeem. It sometimes happens that a Scout, having found his only employment in keeping order at fairs, festivals and other social functions, is apt to regard himself as a sort of policeman and to assume superior airs towards less privileged individuals. The other extreme is where Scouts are taught to behave as buffoons for the delectation of the crowd by singing improper songs.

Instances of this kind are fortunately rare but not so rare that they can be safely overlooked. Their occurrence shows for one thing that the selection of Cubmasters is not made with as great care as could be desired and for another, that the process of decentralisation has gone a bit too far and may have to be stayed or even reversed in the best interests of the movement.

The text books on Scouting lay some, though I personally think inadequate, emphasis upon handicraft work. Even for Cubs, the practical value of such work, it is said, is enormous. "The amount of time and attention given to handicrafts must vary according to the opportunities of the Pack, but every Pack should do some handicraft work. It is an activity which we cannot afford to neglect, and yet it is often given a very minor place." In the training of Scouts and Rovers also, a wide range of choice is provided with regard to handicraft work and useful hobbies. The annual census might well record details showing how many availed themselves of these opportunities and qualified themselves as farmers, dairymen, gardeners, poultry men, masons, metal workers and so forth. If it can turn the thoughts of some of our youth to modest accomplishments such as these, the Scout movement will have helped not a little in giving a practical turn to the energies of the younger generation and removing one great handicap to the agricultural and industrial advancement of the country.

All this suggests that what is needed in the immediate future is a great deal more of consolidation than of expansion. By all means, increase the strength of all branches of Scouting but let this be done *pari passu* with provision for competent and adequate training in useful directions.

The Baden Powell controversy, while it has caused a flutter in Scout dovecots, has served to direct a certain amount of public attention to the nature and prospects of the movement. The controversy has brought to the forefront high constitutional issues in connection with the movement. Some of these are, I understand, coming up for consideration by the Council at the business meeting. Incidentally I note also that there are other questions on the agenda which seem to have a mildly political flavour. Whatever may be the decision of the Council and of the Scout authorities on these questions, it is to be hoped that the discussions will serve as an opportunity for introspection and may be, of internal reform and that the awakened public interest in the movement, which is greatly in evidence at the moment, will be turned to advantage.

I might have appeared to be a little critical in some of the remarks that I have permitted myself to offer. But it is not my intention to criticise. I have great admiration for the movement which has such a record of positive

achievement in many lands to its credit. None can be so blind as not to appreciate its vast possibilities for good. But as one uninitiated in its details and yet anxious to serve, it seemed to me that the best thing I could do was to place before you for your consideration some of the thoughts that are passing through the minds of the lay public, the parents of youth and friends of the movement.

In concluding my remarks, I wish to express my admiration of the smartness of the Scout Troops who have been taking part in the various Dasara functions including the parade last night, the service they have rendered in some of the functions like the Exhibition with which I am particularly associated. I shall now leave you to your business deliberations which, I have no doubt, will result in the improvement of Scout work during the coming year and will enable you to place before the public a record of progress even more gratifying than the one to which we have listened today with great pleasure and interest.

My Glimpses of Malaya

Nobody that went to Malaya ever returned without leaving some praise behind. It is the praise of beauty quietly tendered. There is grandeur in the Himalayas, vastness in the Gangetic plain, blended variety in Central India, intermittent effects in Hyderabad, some gorgeous pomp of Nature in Mysore, but the tranquil beauty of Malaya is nowhere else to be seen. I am assailed by a swarm of images when I think what to call Malaya, but some who have been before me have called it the land of enchantment and I

have no quarrel with them except to say that first of all it is Nature's own pleasure garden.

It is a new world that the traveller finds when he passes from Singapore to other Crown Colonies such as Penang and Malacca and from there to Kuala Lumpur, the capital of the Federated Malay States.

Those who live their lives in Malaya can never know how beautiful their country is, and those who have never been there can scarce think of it. Malaya is a lovely spot affording much delight to a tourist. It is the

freshness, the softness, the pure loveliness, of things and prospects which everywhere encircle a tourist in that country, that begins to breathe a spell upon his mind and fills his eyes with their coy felicity.

You may go wherever you like in Malaya, you will see a continuous stretch of ever-green forests and rubber plantations. You take the country as a whole, the picture that rises in your mind is that of a fairy land bathed by silvery showers and fertilised by sparkling streams, perpetually clothed in emerald green and studded with innumerable kinds of plants and trees, crowned with masses of leaves and blessed with clustering bouquets and garlands of fruits. This is a country which holds out an abiding splendour of a magnificent panorama of green cocoanut palms which everywhere surround you as if in an affectionate gesture of embrace.

Added to this comforting and charming effect of green vegetation all round, the climate of this country is of a peculiar interest. It is not altogether unbearable as many would say. Almost every night there will be showers to bring down the temperature of the day and make it agreeable and refreshing for the morrow's work. Though sufficiently hot in the day time, nights are generally cool and comforting.

It would take me long, were I to describe the array of single beautiful places and scenes like the island of Penang where nature like a beauty-spirit spreads her handsomest gifts; or lovely hill stations like the Frasers Hills, where meadow lands and mountains mix delightfully and breathe the pleasantest breezes. From the happiest of such Panoramas, if we turn our attention to the fret and fever of life, Singapore harbour

catches our fancy. Life teems about the water-front, steamers from everywhere touching for a moment and away again. Singapore, being situated midway in the Straits connecting the Pacific with the Indian Ocean, is the emporium of trade between East and West. It is rightly said that 'Trade is Singapore' and 'Singapore is Trade.' Singapore is a city of much that is colourful and engrossing. Even in the poorest of quarters each house or shop shows a gaily painted window-sill or a bit of bright cloth. The shutters give no secrets of the lives that go behind them, and one does feel that there are secrets.

The heterogenous swarms of people are picturesquely dressed in every known costume. There are many and mingled races, running through every shade of black, brown, tan, cream, and white. The Englishmen make themselves felt in their style, manner and way of going; or why else would the Chinese and the Malays learn to speak English?

People of all nations throng the thoroughfares and bazaars—Indians, Singalese, Chinese, Malays, Japanese and Europeans, and one's first impression is a vague confusion of picturesque costumes and unaccustomed types of mankind; for Singapore is cosmopolitan to a high degree, and can hardly be called a Malay town at all.

Any one visiting Singapore for the first time, will, I think, be struck by many strange trades carried on in the streets; and it is interesting to watch the crowd as it passes. Here, a China man, wearing black skull-cap and loose jacket and trousers, endeavours to tempt a purchaser for the fans or variety of toys he is hawking, another man bears on

his head a tray upon which a charcoal fire is cooking a strong smelling "Tit-bit," some hungry labourer will presently enjoy. Huge baskets of pine apples, bananas of different varieties and different kinds of fruits peculiar to that country are some of the articles carried across the shoulders of the pedlars.

As we drive along the busy roads of Singapore, the interesting sight of the police men with their traffic signals on their backs will not fail to strike our eyes. Riksha pullers, tragic as it is to see men do the work of beasts—poor piteous starvelings coughing and running out their lives between the shafts of their quaint little carriages, deserve the sympathetic attention of every onlooker.

Another interesting place that is well worth a visit is Port Malacca, the most ancient and historic city of Malaya, with its ruins reminiscent of the glories and splendours of many an ancient civilisation. It is an historic settlement where personalities of world-fame like Alfonso de Albuquerque, St. Francis Xavier, and Sir Stamford Raffles have exerted a permanent and lasting influence on its history and development. Although this once glorious Malacca has lost much of its splendour on account of the rapid development of Singapore, its view is none the less charming. Malacca is a city of contrasts. There is a change in the scenery. Here one sees a typically Chinese fishing village and a Malaya Mosque. Near by is a small canal in which

are innumerable Chinese and Malay boats, on either side are the rickety old coffee shops and ram shackle huts. Passing from this village, the tourist may notice the change in scenery, delightful sea on one side and lovely houses and large gardens on the other. If tropical scenery, Eastren life, Chinese, Malayan, Indian, and ancient European architecture, historic ruins sea-side mansions, lovely avenues of trees, shrubs and blossoms capture your fancy; if the splendour of vivid sun-kissed rubber plantations, paddy fields, palm groves and brilliant sun-shine stir in you an appreciation of Nature's artistry, then you should not miss visiting Malacca, a city of contrasts.

Among the other interesting sights of Malaya are the important Naval Base of Singapore, Tin mines, Rubber Research Institute, Hot Springs and Snake and Scorpian temples at Penang.

One word on Scouting in Malaya and I bring my article to a close. Just as any where else, Scouting is very popular. The Malay school Scouts and the English school Scouts are organised into different groups. The Scouts here render service by acting as guides to tourists, helping in volunteer fetes and sports, taking part in Empire and King's Birthday Parades and controlling the crowds at Football matches and great public ceremonies.

H. S. Venkata Rao, B.A.

Welcome Speech

The Chief Scout Commissioner in welcoming all the members of the State Scout Council and other gentlemen said, that Scouting in Mysore had passed the age of majority but it was still in its teens: that there was some good work to the credit of the Movement; but very much remained to be done; as they had but barely touched the fringe of the problem. It was the earnest desire of His Highness the Maharaja, their Patron, that every boy of school-going age should be a Scout, and looked at from that point of view it was clear that very much remained to be accomplished. With the object of carrying the message of Scouting to even the remotest parts of the State with the kind assistance readily rendered by that steadfast friend of the Movement, Mr. K. V. Anantaraman, the Revenue Commissioner, several Training Camps had been held for training Village Headmen, Revenue Inspectors and Amildars in Scouting and several hundreds trained during the past two years. If the main object of the Organisation were to be accomplished, viz., to produce happy, healthy and helpful citizens, a large body of men who would be prepared to serve their fellowmen, should be trained; the whole State should be studded with men full of earnestness and enthusiasm and properly trained. A large number of local Scout Associations, one atleast for each Taluk, if not for each Village Panchayet, should be started; with a view to bring about a better understanding amongst the classes.

As regards the B. P. controversy, the Chief Scout Commissioner referred to the statement he had already issued on the subject and added that after what Lord Baden-Powell

had recently explained about it further controversy was not justified. Lord Baden-Powell had emphasised the fact that after having visited this vast country, participated in the All-India Jamboree and congratulated the Indian Scouts on their character and their achievemants, he was not likely to have cast any aspersions on the character of Indians; that assurance should be sufficient to dispel all doubts and no more time should be spent on this unhappy controversy, which took them nowhere. Even supposing the Chief Scout did make such a statement, the best way to deal with it was just as one would do when the eldest member criticised the junior members of the family, i.e., to take it as well-meant criticism or advice and to go ahead with the work before them, which should demand their attention and all available energy.

In welcoming the President, Rajamantrapravina Mr. N. Madhava Rao, he said that Mr. Madhava Rao embodied in him all the qualities which the Scout Law insisted on. Mr. Madhava Rao always tried to do everything that he attempted as perfect as possible; even the minutest detail was not overlooked. He was always cheerful and smiling, kind and courteous, and a high sense of duty characterised his work. They were thus fortunate in having secured Mr. Madhava Rao to preside at this Annual gathering and they should be grateful to him for having responded so readily to their invitation. Concluding his address of welcome, the Chief Scout Commissioner said that the gathering eagerly looked forward to a very illuminating and inspiring address from Mr. Madhava Rao.

NINETEENTH ANNUAL MEETING

Proceedings of the Nineteenth Annual Meeting of the State Scout Council, held in the Maharaja's College, Mysore on Saturday, the 16th October 1937 at 8-30 a.m.

The Meeting was held in the Senior B. A. Hall, Rajamantrapravina Mr. N. Madhava Rao, B.A., B.L., Member of Council, presided.

Public Session.

After the invocation, the Chief Scout Commissioner, Rajadharma Prasaktha Justice Mr. K. Shankaranarayana Rao offered a hearty welcome to Mr. N. Madhava Rao and requested him to preside over the public session of the Council.

2. Resolutions conveying loyalty and greetings to His Highness the Maharaja, His Highness the Yuvaraja and Prince Jayachamaraja Wadiyar on the auspicious occasion of the Dasara Festivities were then moved from the Chair and adopted with acclamation, all the members standing.

3. The Secretary of the State Scout Council next read the report for the year 1936-37.

Mr. S. Venkateshiah, B.A., B.L., moved its adoption, which Mr. D. Ramaiya, B.A., LL.B., seconded. Mr. T. Ramachar, B.A., LL.B., drew attention to the fact that only the reports of a few Districts had been published. The Chief Scout Commissioner thanked him for the suggestion and explained the plan of publication.

5. After the presentation of awards, to the following members Mr. N. Madhava Rao delivered an inspiring and instructive address:—Printed on page (147).

Silver Gandaberunda:—

- (i) Mr. C. Krishna Rao, B.A., B.L.
- (ii) Mr. S. Venkateshiah, B.A., B.L.
- (iii) Mr. T. Ramachar, B.A., LL.B.
- (iv) Mr. S. Venkataramaiya, B.A., LL.B.

Medal of Merit:—

- (i) Mr. C. Seshachar, M.A.
- (ii) Mr. M. Venkatakrishnappa
- (iii) Mr. N. Ramaswamy
- (iv) Mr. H. Krishnamurthi
- (v) Mr. D. Selvapullai Iyengar.
- (vi) Mr. Keshava Rao.
- (vii) Mr. B. K. Thimmiah.

6. After a vote of thanks by Mr. E. G. McAlpine, the public session terminated.

Proceedings of the meeting of the State Scout Council held on the 16th October, 1937 at 10 a.m. in the Maharaja's College, Mysore.

PRESENT.

- 1 Mr. E. G. McAlpine, M.A.,
(Edin), Dip. (Edn), V.D., J.P.,
Director of Public Instruction in
Mysore
- 2 Rajadharma Prasaktha Justice
Mr. K. Shankaranarayana Rao, M.A., B.L.,
Chief Scout Commissioner.
- 3 Mr. K. V. Anantaraman, B.A.,
- 4 Mr. D. Ramaiya, B.A., LL.B.,
- 5 Mr. S. Venkateshiah, B.A., B.L.,
- 6 Mr. Mohamed Dawud, B.A.,
- 7 Capt. Y. V. Iyya, I.M.S.,
- 8 Mr. C. Krishna Rao, B.A., B.L.,
- 9 Mr. S. Venkataramaiya, B.A., LL.B.,
- 10 Mr. S. Bhyrappa, B.A., LL.B.,
- 11 Mr. M. S. Chennakeshaviah, B.A.,
- 12 Mr. M. S. Rajagopala Rao, M.A., (Hons.)

- 13 Mr. C. Ramanuja Aiyangar, M.A., L.T.,
- 14 Mr. S. V. Ranganna, M.A.,
- 15 Mr. G. Hanumantha Rao, M.A.,
- 16 Mr. C. Seshachar, M.A.,
- 17 Mr. M. Raja Rao, M.A., (Hons)
- 18 Mr. C. Subba Rau, M.A., (Hons)
- 19 Mr. P. Siva Shankar, B.A., LL.B.,
- 20 Mr. G. Viraraghavachar, M.A.,
- 21 Mr. H. L. Hariyappa, M.A.,
- 22 Mr. N. S. Narayana Sastri, M.A.,
- 23 Dr. K. N. V. Sastri, M.A., Ph.D.,
- 24 Mr. T. Ramachar, B.A., LL.B.,
- 25 Mr. B. Nagesha Rao, M.A.,
- 26 Mr. H. Basavarajan,
- 27 Mr. R. K. Sangameswaran, M.A., L.T.,
- 28 Mr. P. V. Narasinga Rao, M.A., (Hons)
- 29 Mr. V. S. Balakrishna Pillai,
- 30 Lokasevanirata D. Kongadiappa,
- 31 The Organising Secretary.

Major Y. V. K. Moorthy, Mr. A. Vasudeva Rao and Mr. L. Koneri Rao wrote expressing their inability to attend the meeting.

Mr. E. G. McAlpine, M.A., Dip. Edn. V.D., J.P., took the chair.

1—Election to the Executive Committee.
The following members were elected:—

- 1 Capt. Y. V. Ayya
- 2 Mr. S. Bhyrappa
- 3 Mr. S. V. Ranganna
- 4 Dr. K. N. V. Sastri
- 5 Mr. C. Subba Rau.

2—Resolution.

As a result of the discussion the following resolution was passed:—

“That the Boy Scouts of Mysore are in sympathy with the movement for nationalising Scouting in India.”

At this stage further consideration of the propositions was adjourned to the following day:—

E. G. MCALPINE,
Chairman.

Proceedings of the Adjourned meeting of the State Scout Council, held on 17th October, 1937 at 8.30 a.m. in the Maharaja's College, Mysore.

Present—

- 1 Rajadharma Prasaktha Justice
Mr. K. Shankaranarayana Rao, M.A., B.L., Chief Scout Commissioner
- 2 Mr. C. Krishna Rao, B.A., B.L.
- 3 Mr. T. Ramachar, B.A., LL.B.
- 4 Dr. K. N. V. Sastri, M.A., Ph.D.
- 5 Mr. W. T. Hanumantha Rao, B.A., B.L.
- 6 Mr. S. Venkateshiah, B.A., B.L.
- 7 Mr. R. K. Sangameswaran, M.A., L.T.
- 8 Mr. M. Raja Rao, M.A., (Hons.)
- 9 Mr. M. Abdul Wahab, M.A., Bar-at-law.
- 10 Mr. M. S. Rajagopala Rao, M.A., (Hons.)
- 11 Mr. C. Ramanuja Aiyangar, M.A., L.T.
- 12 Mr. M. S. Channakesavaiya, B.A.,
- 13 Mr. C. Subba Rau, M.A., (Hons.)
- 14 Mr. P. V. Narasinga Rao, M.A., (Hons.)
- 15 Mr. S. Venkataramaiya, B.A., LL.B.
- 16 Mr. S. V. Ranganna, M.A.
- 17 Mr. G. Hanumantha Rao, M.A.
- 18 Mr. N. S. Narayana Sastri, M.A.
- 19 Mr. H. L. Hariyappa, M.A.
- 20 Mr. H. M. Mohamed Ghouse, B.A., B.L.
- 21 Mr. H. Basavarajan
- 22 Mr. C. Seshachar, M.A.
- 23 Mr. D. Ramaiya, B.A., LL.B.
- 24 Rao Saheb Mr. M. Ramaswami
- 25 Mr. V. S. Balakrishna Pillai
- 26 Capt. Y. V. Ayya, I.M.S.
- 27 Mr. B. Nagesha Rao, M.A.
- 28 Mr. G. Veeraraghavachar, M.A.
- 29 Mr. S. Bhyrappa, B.A., LL.B.
- 30 The Organising Secretary

The Chief Scout Commissioner took the chair.

I.—Preliminary.

Before taking up the business on the Agenda, the following resolution was moved from the Chair and carried unanimously with acclamation:—

"The State Scout Council heartily congratulates N. S. Subba Rao, Esq., M.A., (Cantab), Bar-at-law, Vice-Chancellor, University of Mysore on the high distinction of the title of "Rajakarya Pravina" graciously conferred on him by His Highness the Maharaja."

II.—Propositions.

As a result of the discussion the following resolutions were passed.

(1) Delete Rule 20 of the P.O.R. and in its place substitute the following:—

"The Boy Scouts of Mysore shall be a completely autonomous body under the control and guidance of the State Scout Council and Executive Committee."

(2) That a Sub-Committee be appointed to suggest ways and means to give the Boy Scouts of Mysore a National outlook taking into consideration Mysore local conditions.

Members of the Committee.

- 1 Major Y. V. K. Moorthy
- 2 Mr. S. V. Ranganna (Convenor)
- 3 Mr. S. Bhyrappa
- 4 Mr. G. Hanumantha Rao
- 5 Capt. Y. V. Iyya
- 6 Mr. Mohamed Ghoush
- 7 Mr. G. Veeraraghavachar
- 8 Mr. T. Ramachar
- 9 Mr. N. S. Narayana Sastri
- 10 The Organising Secretary.

(3) The District Scout Commissioner and the Secretary of the District Scout Council

shall be separate persons. The Chief Commissioner may in special cases permit combination.

(4) That the Scout Promise be modified as follows, so as to bring it into conformity with what is laid down by the Chief Scout in 'Scouting for Boys in India':—

"On my honour I promise that I will do my best to do
My duty to God, the Maharaja and my
Country
To help other people at all times
To obey the Scout Law."

(5) That the Second Law be amended as follows:—

"A Scout is loyal to the Maharaja, his country, his officers, his parents, his employers and to those under him."

(6) After Rule 56, add the following rule as 56 (a):—

"The rank of a Lady Worker may be conferred as above upon a lady who has carried out organisation and administration of a Pack or Troop in a Local Association and has secured the services of a warranted Scouter or who is giving regular instruction to a Pack or Troop in any such subject as can be efficiently taught by a lady."

(7) Rule 165 (3), after the last sentence add the following:—

"If the camper Badge is taken as an alternative to Swimming it will not count as an alternative to this test."

(8) Rule 260 (ii). Delete.

(9) Rule 346. Add the following paragraph:—

"This badge is of white metal similar to

that which is used by Scouters holding non-executive rank, with a circular rim round the badge proper, and with the words "Old Scouts" on the rim".

(10) After Rule 347, add the following Rule with heading:—

"Additions and Alterations—348 (i)

Additions to and alterations in the foregoing rules shall be made by the State Scout Council at its annual meeting or at a special meeting convened for the purpose, and by the decision of the majority.

(ii) These changes shall be published in the *Mysore Scout* which is the official organ of the Boy Scouts of Mysore if and when they are made, in the form of Headquarters' Notices."

(11) That it be recommended to the District Scout Councils to devote a substantial portion of the funds for Boys' camps to be organised and conducted under their supervision.

(12) That 'Basic Talks' like those issued by the Imperial Headquarters be prepared for the use of Scouters who conduct preliminary Training Camps.

(13) "That it be recommended to the Headquarters Executive Committee to secure uniformity in the singing of Tagore's "Jana-gana Mana" and the Mysore National Anthem and in the giving of grand-howl by the use of proper gramaphone records and also by helping the units to buy them at a cheap price."

(14) "The present dyarchy in Physical Culture now obtaining in High and Middle Schools should be ended by the appointment of educated Scoutmasters whenever the posts

of Drill Masters fall vacant in High and Middle Schools"—to be recommended to the Director of Public Instruction

(15) When patrol or unit prizes are awarded to Scouts on account of special merit in connection with Scout display and other functions of the kind these prizes may take the form of useful books and appliances for the general use of the Scout troops, certificates of merit being continued to be awarded as heretofore.

16. That a fund called "Save our Scouts Fund" be started with a view of helping the Scouts and Scouters of Mysore who might be in distress.

II. The following propositions were referred to the Executive Committee for disposal.

1. There shall be three Organising Secretaries, one for each branch, viz., one for Scouting, one for Cubbing and one for Rovering. Another General Secretary of the Headquarters to supervise these three Secretaries and to scrutinize their work.

2. That the present practice of holding preliminary Training Camps by the District Scout Councils be suspended for a period of three year's and that instead three advanced Training camps per year be conducted by the Headquarters for the benefit of all the Districts.

3. That the District Scout Councils be requested to suspend the Training Camps for Scoutmasters for some time as there are already a large number of Trained Scoutmasters and that the amount usually spent on them be utilised to organise a number of Patrol leaders' Training Camps during Dasara or Xmas holidays which would help the Movement to a very great extent.

4. That active Scoutmasters be given

Eighth Mysore State Scout Rally, Davangere

The State Rally Working Committee has decided to hold the VIII Mysore State Scout Rally at Davangere during the last week of December 1937. The exact dates of the Rally will be announced later.

The First Aid Competitions for the All India Mace, H. H. Yuvaraja's Shield and Vittal Rao's Signalling Cup will be held during the Rally as per programme to be announced at the Rally. All the competitions as announced earlier viz. Flag staff construction, Signalling-Morse & Semaphore, Fire lighting and cooking, Camp fire display and Scout Relay will be held at the time of the Rally. There will be a Scout craft exhibition along with the Rally. Exhibits should be sent to the School Board Assistant, Davangere, before the 15th December 1937.

A Central Kitchen will be run and cooked food will be supplied to all Campers. The various Scout Districts will not be required to make their own arrangements for the cooking.

Excursions to Harihar, Sulekere, Chitaldrug Vanivilasasagara (Marikanive) and Hampe will be arranged if due intimation is given to the Secretary, Rally Working Committee before

the 20th December, 1937 and pay for the excursions.

Each troop has to make its own arrangements to obtain Railway concession through the Organising Secretary, Boy Scouts of Mysore, Bangalore.

Applications for the Rally should be sent through the respective District Scout Commissioners, to the Secretary, Rally Working Committee, Chitaldrug, so as to reach him not later than 10th Dec. 1937. The application forms can be had from the District Scout Commissioners of the various Scout Districts. Each applicant will have to pay a camp fee of One-rupee. Those of the Scouts and Scouters, who have already sent up their applications and paid Camp fees, are requested to send in fresh application forms and note the amount paid in the form.

Any further information will be gladly furnished by the Secretary, Rally Working Committee, Chitaldrug.

W. T. HANUMANTHA RAO,
Secretary, Rally Working Committee
9th Nov., 1937, Chitaldrug.

lesser periods of work than the other teachers in High and Middle Schools.

5. That the amount set apart for Scouting out of Sports Fund in Government Middle and High Schools be separately funded so as to utilise the same in the next year if necessary.

6. That the Scouts of High Schools be given that form of Training that would fit them for service in the locality immediately around them.

III. The following propositions were referred to the Editorial Committee:—

1. Regular arrangements may be made for the publication in the Scout Magazine of the

life history of Scouts who have risen to distinction on account of real service to their fellowmen.

2. That special efforts be made for the regular issue of the 'Scout Magazine' and also improve the size and the get up of the magazine by giving free scope to the Scouts to contribute articles of a nature appealing to their Brother Scouts. Every High and Middle School be requested to buy the magazine.

The meeting came to a close at 12.30 p. m. with a vote of thanks to the chair and the singing of the Mysore Anthem.

K. SHANKARANARAYANA RAO,
Chairman.

Headquarters' Notices

THE SRI KRISHNARAJA ALL-INDIA FIRST AID COMPETITIONS.

Competitions for the Sri Krishnaraja All-India First Aid Trophy will be held at Davengere, Mysore State, along with the Eighth State Scout Rally which will be held in the 4th week of December 1937 (exact dates will be notified in due course). The Trophy consists of a Silver Mace (worth about Rs. 800) and is offered for open competition among Scout Troops in India, Burma and Ceylon, under the conditions given below. Applications from teams are invited through District or Provincial Organisations. All teams will be the guests of the Boy Scouts of Mysore, who will arrange for boarding and lodging of the teams, free of cost. A camp fee of Re. 1 per Scout will however be payable to the Rally Committee.

Further information, if required, can be had from the Organising Secretary, The Boy Scouts of Mysore, Scout Headquarters, Irwin Circle, Bangalore City.

RULES

1. The trophy is open for competition to (a) Teams of Scouts only or (b) Teams of Rovers only, belonging to any State or Provincial Scout Organisation in India, Burma or Ceylon.

(Note—Rover teams will be judged with a handicap as may be decided upon by the Committee.)

2. A Team will consist of four Scouts or Rovers, all Scouts who have completed 17 years of age on 1st December 1937, being considered as Rovers. Each team may bring one extra member as a reserve.

3. Each Troop wishing to enter a team should notify the same not later than the 15th December 1937, to the Organising Secretary, the Boy Scouts of Mysore, Scout Headquarters Irwin Circle, Bangalore City.

4. An entrance fee of Rs. 5 should accompany the application for entering the team, this amount being apart from the camp fee of Re. 1 per Scout payable to the Rally Committee.

5. Competing teams will be distinguished by separate numbers, and the identity of the teams will not be disclosed to the Judges.

6. The teams will be judged throughout on the basis of the latest edition of "First Aid to the Injured" (by the late Sir James Cantlie revised in 1928), and "Problems in First Aid," published by the St. John Ambulance Association.

7. The Competitions will be divided into :—

(a) A team test consisting of First Aid and Carriage of the Sick.

(b) Stretcher drill.

(c) An individual test—oral and practical.

8. The total number of marks will be 1000 which will be allotted as follows :—

Team test—400; Stretcher Drill—100.

Individual test: Oral and practical 500; 125 for each competitor.

9. Details of treatment must be in accordance with the nature of the test and of the supposed surroundings.

10. The Competitions will be judged by a board of six members of the medical profession, 4 for individual (oral) and 2 for team test. There will be a 'Moderator,' in addition, who will control the conduct of the examina-

tion and collate the results furnished by the Judges. In the event of a tie, the Board will submit the tying teams to a further and uniform test.

11. Teams must be correctly dressed in full Scout uniform.

12. No one except officials conducting the Competitions and persons introduced by them may be present at the tests.

13. The Trophy will be held till the next competitions, by the Scout organisation to which the winning troop belongs. Such Organisations shall insure it against fire, theft or loss in transit and shall be held responsible for returning it in time for next competitions. The members of the winning team, will be awarded individual gold medals, and the runners up, silver medals.

14. The right is reserved by the Headquarters Executive Committee of the Boy Scouts of Mysore to withhold the Trophy for competition if less than ten teams appear for the Trophy at any time, and make alterations or amendments to these conditions as may be found necessary.

H. R. ABDUL GAFFAR,

Organising Secretary,

12th Nov. '37. The Boy Scouts of Mysore.

FIRST AID AND SIGNALLING

COMPETITIONS

Competitions for H. H. the Yuvaraja's First Aid Shield and the Vital Rao Signalling Cup will be held at the time of the State Scout Rally at Davangere. The Competitions are open only to Scouts within the State, and the following rules will regulate the conduct of the competitions. The latest date for receiving applications for the competitions will be 15th December 1937.

FIRST AID SHIELD

1. Each competing team will consist of four Scouts. (Rovers are not allowed to compete.)

2. Each member of a team should be of Scout age—between 11 and 17 years, on the 1st December 1937.

3. Competing teams must provide their own stretchers, bandages, etc.

4. All members of a team must be dressed in correct uniform.

5. The decision of the Board of Judges will be final.

6. Teams will be judged throughout on the basis of the latest S.J.A.A. "First Aid to the Injured."

7. The Trophy will be held by the winning troop for one year, or until the next competitions and the troop will be responsible for its safe custody and return at the end of the period.

8. The competitions may not be held if at least six teams do not compete.

Signalling Cup.

1. Each team should consist of six Scouts.

N.B.—The six are divided into three parties, sending, receiving and transmitting. Quickness, neatness and correctness will be observed in awarding points.

2. Each member of the team should be of Scout age as for the First Aid Trophy.

3. Scouts competing for the First Aid Trophy, may compete for this also.

4. Separate Competitions will be held in (a) Semaphore (b) Morse, the aggregate mark of both the Competitions being taken into consideration, in awarding the cup.

5. The Trophy will be held by the winning troop for one year, at the end of which it should be returned, the troop being responsible for its safe custody.

6. Competitions may not be held unless four or more teams enter.

7. Each Team must provide itself with its own signalling flags.

8. Competing teams must notify their entry not later than the 15th December 1937 to the Organising Secretary, the Boy Scouts of Mysore, Scout Headquarters, Irwin Circle Bangalore City.

H. R. ABDUL GAFFAR.
Organising Secretary,
The Boy Scouts of Mysore.

Registration.

The Scouters are requested to apply to their respective District Scout Commissioners for all forms and for the issue and renewal of their Warrants. For their supplies of forms, charts etc., they must write to their District Scout Commissioners and not to this office. The applications made direct to this office will have to be redirected to the District Commissioners which means lot of delay and unnecessary correspondence.

Warrants.

The scouters not holding warrants are requested to apply to their respective District Scout Commissioners and get the Warrants immediately. The holders of Warrants who have not renewed are requested to get them renewed immediately. They are reminded that all Warrants should be returned to Headquarters through their District Scout Commissioners for renewal on 3rd October every year. The Services of Scouters will not be recognised unless they are in possession of fresh Warrants.

Training Camps.

List of Scouters who underwent a course of Training in Scouting in the Training Camp

held at Adi Chunchanagiri from 20th to 31st October 1937.

- 1 S M Rajagopalachar, M S, Heggadadevana-kote
- 2 H P Srikanta Murthi, M S, Besagarahalli
- 3 M Krishnappa, M S Sindhagatta
- 4 K Javariah, K P S, Bellur
- 5 D Subbiah, M S, French Rocks
- 6 R S Subba Rao, M S, Seringapatam
- 7 A Rangachar, M S, Kuduru
- 8 M Mohamed Ibrahim, M S, Nagamangala
- 9 P R Sivananjappa, M S, Sosale
- 10 M Sivappa, M S, III Infantry lines, Mysore.
- 11 A Vrushabharaj, M S, Terukanambi
- 12 C S Sadasiviah, M S, Periyapatna
- 13 M Narasimha Murthi, M S, Krishnaraja-nagar
- 14 H Anke Gowda, M S, Kyathanahalli
- 15 C Vasudeva Sastry, M S, Halagur
- 16 A B Channabasappa, M S, Vontikoppal, Mysore
- 17 D Rama Rao, M S, Mandya
- 18 S K Abdul Razak, M S, Talakad
- 19 S Gangadhariah, M S, Talakad
- 20 K N Ramaswamy, M S, Body Guards, Lines, Mysore
- 21 M Abdul Jabbar, P S, Nagamangala

List of Scouters who underwent a course of Training in Cubbing in the Training Camp held at Adi Chunchanagiri, Mysore District from 24th to 31st October 1937—

- 1 K S Muthanna, P S, Thandayapura
- 2 T V Sivabasappa, P S, Hosakeri (Talkad)
- 3 K Krishnamurthi, P S, Kalkuni
- 4 M Shaik Sulaiman, U P S, Bellur
- 5 B Narasimha Gowda, P S, Agachahalli
- 6 C Venkatachela Setty, P S, Siddaianahudi
- 7 M N Siddalingappa, P S, Ragibommanahalli

8 Moahamed Suleman Khan, U P S, Nagamangala
 9 N Ramanna, P S, Nagamangala
 10 N S Marisamachari, P S, Garakahalli
 11 N Ramachandriah, P S. Gargeswari
 12 N Linge Gowda, P S, Byaladakere
 13 B S Shankaranarayan Rao, P S, Vajamangala
 14 T R Seshdriengar, Old P S, Nanjangud
 15 C Malliah, P S, Homma
 16 M Narasimhiaya, P S, Kodagahalli
 17 G Nanjaraja Urs, P S, Halagoor
 18 N M Thimme Gowda, P S, Honnenahalli
 19 K R Muthuswamy Iyer, Old P S, Nanjangud
 20 N Thimmasettygowda, P S, Thuppadamadu
 21 L Bore Gowda, P S, M. Kodihalli
 22 P Parwanathiah, P S, Bellur
 23 T K Venkatesiah, P S, Chakenhalli
 24 B S Nanjappa, P S, Bogadi
 25 N Suryanarayana Sastri, P S, Chinya
 26 H S Srikantiah, P S, Saragur
 27 Abdul Rahim, P S, Sindhaghatta
 28 A Shankaranarayana Rao, P S, Saligrama
 29 K Eara Setty, P S, Krishnarajapet
 30 S Balasundrrm, A K P S, French Rocks
 31 P Srinivasiah, P S, Bellur

Warrants Cancelled.

1 Rev. W H M Lonsdale, M.A., Dist. Scout Commissioner, K G F
 2 G Schofield, Scoutmaster, 8th K G F Troop
 3 B Mylariah, Scoutmaster, M S, Banavar Hassan Dt.
 4 S Seetaramiah, Cubmaster, P S, Kudiyanur Kolar Dt.
 5 C S Sree Mitra, Scoutmaster, Muduvadi, Kolar Dt.
 6 P Aswatha Rao, Cubmaster, Varalakonda, Kolar Dt.

7 S Rama Rao, Scoutmaster, Nandi, Kolar Dt.
 8 M D K Naidoo, Asst. Scoutmaster, 1st K G F Crew
 9 V Venkataramanappa, Cubmaster, Nara sapur
 10 R B Nagaraja Rao, Rover Scout Leader, Mulbagal

Warrants renewed during Nov. 1937.*K. G. F. District.*

1 W E Everitt, Asst. Dist. Scout Commissioner, K G F
 2 J J Kamalam, Group Scoutmaster, 13th & 14th K G F (D C M) School
 3 V Kalyanasundaram, Scoutmaster, 2nd Kolar Gold Fields
 4 V N M Felix, Scoutmaster, 5th K G F (St. Mary's) Troop
 5 A E Martin, Scoutmaster, 9th KGF Troop
 6 V B Moorthy, Scoutmaster, XII K G F Troop
 7 P S Gopalachar, Scoutmaster, 13th K G F Group
 8 M Arumugham, Asst. Rover Leader, 1st K G F Group
 9 T. Somasundaram, Asst. Scoutmaster, 13th K G F Group
 10 H Srinivasa Moorthy, Asst. Scoutmaster, 2nd K G F Troop
 11 Robert Jacobs, Asst. Scoutmaster, 3rd K G F Troop
 12 P Anandaraj, Asst. Scoutmaster, 7th K G F Troop
 13 C P Ratnam, Cubmaster, 3rd K G F Pack
 14 Miss F Francis, Cubmaster, 8th K G F Pack
 15 Miss J London, Cubmaster, 9th K G F Pack
 16 J Sarangapani, Cubmaster, 11th K G F Pack

17 Durai Raj, Hon. First Aid Instructor,
K G F Troops

Mysore District.

18 B. V. Rama Rao, Scoutmaster,
1st Nagamangala Troop

19 G. V. Venkatasubbiah, Scoutmaster,
Sindhaghatta Troop

Shimoga District.

20 Puttanna Jois, Cubmaster, Lower Primary
School Cub Pack, Araga

21 S V Gopala Rao, Cubmaster, Haliyur
Primary School Pack

22 Naga Jois, Scoutmaster, Shimoga Middle
School

Kadur District.

23 N Anantakrishnappa, Assistant Dist Scout
Commissioner, Narasimharajapur Range

24 N Ramaswamy, Scoutmaster, 3rd Chik-
magalur

25 C K Venkata Rao, Scoutmaster, Nara-
simharajapura

26 K Ramaswamy, Scoutmaster, Swami
Vivekananda, Tarikere

27 M Keshava Rao, Scoutmaster, 1st Basava-
nahalli

28 T Krishnappa, Cubmaster, Chikmagalur
Town

29 N S Anantharamaiya, Cubmaster, Gowtha-
meswara, Thegur Pack

30 R Krishniah, Cubmaster, Kanchigarana-
nahalli Pack

31 H S Venkataramaiya, Cubmaster, Basava-
nahalli Pack

Hassan District.

32 H M Mohamed Ghouse, B.A., B.L., Group
Scoutmaster, 7th Hassan

33 H Basavarajan, Scoutmaster, VIII Hassan
Troop

34 M J Rangaswamy Iyengar, Scoutmaster,
Keralapura M S Troop.

35 B K Srinivasa Murthi, Cubmaster, Nallur
P B S

Bangalore District.

36 J Nanjappa, Cubmaster, Jadigenahalli
Pack

37 B Srinivasa Rao, Scoutmaster, Doddabal-
lapur M S Troop

38 T Abdul Jabbar, Cubmaster, Kommasan-
dra Pack

39 Syed Khasim, Cubmaster, 2nd Bangalore
(Col. Desaraj Urs)

40 H N Fazlur Rahmon Khan, Group Scout-
master, 2nd Bangalore Group

41 T M Zainullabudeen, Rover Scout Leader,
2nd Bangalore

42 N Ramachandra Rao, Rover Scout Leader,
2nd Bangalore

43 D M Lakshminaraniah, Cubmaster, 50th
Bangalore, Chikpet Primary School

44 C Rangaswamy, B.A., (Hons.) Scoutmaster,
2nd Bangalore Group

45 C Venkatachaliah, Scoutmaster, 1st Setti-
halli Troop

46 H K Bhavani Singh, Group Scoutmaster,
2nd Bangalore

47 Y Narasimhamurthy, Scoutmaster, 1st
Devanahalli

48 M S Sidde Gowda, Scoutmaster, 3rd
Channapatna Troop

49 H Channarayappa, Cubmaster, Jadigena-
nahalli Cub Pack

50 D S Sreekanthiah, Scoutmaster, 1st Doddab-
allapur

51 B C Chowdappa, Asst. Scoutmaster, 1st
Doddaballapur

52 D R Sivappa, Cubmaster, 1st Doddab-
allapur

53 D S Chandrasekhariah, Asst. Cubmaster
1st Doddaballapur

54 B S G Shamiah, Scoutmaster, II Bangalore
Group

55 N K Honnappa, Cubmaster, Nelamangala
 56 D Giddabasappa, Group Scoutmaster,
 Sugganahalli
 57 B V Nagesha Rao, Cubmaster, Suddagunte
 palya
 58 G Velayudam, Cubmaster, 2nd Bangalore
 Group
Kolar District.
 59 H Suryashankar, Scoutmaster, S Mada-
 mangala M S
 60 T V Narasimhaiya, Asst. Cubmaster,
 Kudiyanoor, Cub pack
 61 Chinnaramiah Setty, Cubmaster, Yelagala-
 halli Pack
 62 Y S Gundappa, Cub-
 master, 1st Chinta-
 mani Pack
 63 K Vellappa, Cub-
 master, Malur (Sri
 Kodandaramasamy)
 Pack
 64 H P Keshava Moor-
 thy, Cubmaster,
 Hanchala Pack

**Fresh Warrants issued
 during November 1937.**

Kolar District

Headquarters feel happy to announce
 that 52 more men have come forward
 to take up the work of training our
 boys to be Happy, Healthy and Helpful
 citizens of our motherland as a result
 of recent camps held at Adichunchun-
 giri. (A list of their names and ad-
 dresses is given elsewhere.) We wish
 them good luck and Good Camping.

7 H Channakeshaviah, Cubmaster, Primary
 School, Bowringpet
 8 S Seetaramiah, Cubmaster, Primary School
 Lokikere
 9 C S Sree Mitra, Scoutmaster, Vemagal
 10 P Aswatha Rao, Cubmaster, Peresandra
 11 M Narayana Rao, Scoutmaster, Betha-
 mangala
 12 G Baliah, Scoutmaster, Gangapura
 13 M Abdul Khalak, Cubmaster, Tayalur
 14 A John, Scoutmaster, Narsapur
 15 K Ahobalappa, Cubmaster, Pathapalya
 16 M R Krishniah, Cubmaster, Beechagana-
 halli
 17 S Channarayappa,
 Cubmaster, Pere-
 sandra
 18 V S Rama Setty,
 Scoutmaster, Vemagal
 19 R B Nagaraja Rao,
 Rover Scout Leader,
 Tayalur
 20 V Venkataraman-
 appa, Cubmaster,
 Bagepalli
Kadur

1 R Muniswamiah, Group Scoutmaster, 1st
 Ablud Group
 2 V Venkataramanappa, Scoutmaster, Nak-
 kalhalli Scout Troop
 3 K V Krishnappa, Cubmaster, Chikballa-
 pur Primary School Pack
 4 T Ramaiya, Cubmaster, Jangamakote Cub
 Pack
 5 M Narasinga Rao, Cubmaster, Jangamakote
 Primary School
 6 G V Rangappa, Cubmaster, Peresandra
 Upper Primary School

21 M S Rama Rao, Scoutmaster, Middle
 School, Ajjampur

K. G. F.

22 Dr B K Rama Prasad, M A, D Sc, District
 Scout Commissioner, K G F District
 23 S Susainathan, Assistant Scoutmaster, 5th
 K G F (St. Mary's)
 24 S Rayappan, Cubmaster, 5th K G F
 25 S Krishnan, Asst. Cubmaster, 15th Kolar
 Gold Fields Pack
 16 A Seetaraman, Asst. Cubmaster, 15th
 K G F Pack
 27 M D K Naidoo, 15th K G F Pack

Hassan District

28 S V Pattabhi, Rover Scout Leader, Hassan
Bangalore District.

29 D A Maliyappa, Rover Scout Leader,
 Devanagundi Crew

30 Kalinga Rao, Rover Scout Leader, Umalu,
 Hosakote Tq.

31 H Venkataramanappa, Rover Scout Leader,
 Hosakote

32 J Venkatachaliah, Rover Scout Leader,
 Jadigenahalli

33 A S Narasinga Rao, Scoutmaster, Middle
 School, Hosakote

34 C K Venkat Rao, Scoutmaster, Arya Vidya
 Sala, Seshadripuram, Bangalore

35 K Ramaiya, Cubmaster, Attur Primary
 School, Hosakote

36 N Nanjundiah, Cubmaster, Sulebele Pry.
 School

37 K Venkata Rao, Cubmaster, Sulebele
 Lower Pry. Boys' School

38 Abdul Raheem, Cubmaster, Khaji Sonne-
 nahalli Pack

39 H Dase Gowda, Cubmaster, Hasigala,
 Hoskote Tq.

40 Mohamed Suleman, Cubmaster, Chikka
 Hullur, Hoskote Tq.

41 M Ramaiya, Cubmaster, Chamarajapet
 Municipal Pry. School, Bangalore

42 M Chowdaiya, Cubmaster, Nadavathi,
 Hoskote Tq.

43 R Gopalakrishna Iyengar, Cubmaster,
 Acharya Pathasala, Basavanagudi

44 S Mannaji Rao, Cubmaster, Kugur.
Shimoga District.

45 M D Gopala Rao, Cubmaster, Petta Pry.
 School, Shimoga.

INDIAN SCOUTS ASSOCIATION

Application to World Bureau—Delhi Conference's Decision.

Provincial Associations to be Autonomous.

The following resolutions were passed at the Triennial Conference, held at Delhi on the 16th and 17th November 1937 :—

1. While recognising the great services to Scouting in India of the Chief Scout of the World and Imperial Headquarters, the Boy Scouts Association in India should be reconstituted as an independent national organisation and application for affiliation should be made to the International Bureau.

2. That Provincial and State Associations should have autonomy except for the necessary control by the Council to be formed to co-ordinate Scout activities in the Provinces and States and to standardise training.

3. That in accordance with such autonomy (a) Provincial and State Associations

may, if they so desire, have the Governors of the Provinces or Rulers of States as their Chief Scouts or Patrons; (b) Provincial and State Associations may appoint such officers as they desire, but in the opinion of this Conference, Scouting in India ought increasingly to be controlled by Indians.

4. That a Council be elected in accordance with resolution (2) with instructions to (a) draft a new constitution in accordance with these resolutions; (b) apply for affiliation to the International Bureau; (c) consult with His Excellency, the Chief Scout for India as to the position that he will occupy in the new constitution in the light of the changes proposed; (d) before framing the constitution—the Council shall approach the various Scout organisations in India with a view to establishing one central and united Boy Scouts Association for India.—*The Hindu.*

From the Editorial Lair

The State Scout Council.

It is gratifying to note that the State Scout Council has considered the important propositions that were before it, with the seriousness that they deserved and has passed resolutions which are satisfactory to all those that are concerned with Scouting.

The constitution of a committee to suggest ways and means of giving Scouting a "National" outlook, is a step in the right direction. The personnel of the committee itself is a sufficient guarantee for the work that is expected of it.

The Triennial Conference.

The Triennial Conference over whose deliberations, the attention of all workers was riveted, has acted very wisely under the circumstances. The resolutions that were passed at the Conference, unanimously and which are printed elsewhere in this issue, embody in themselves practically all the demands made by the Provinces and States. All that is to be done further is the determination of the details that are necessary to carry out the general aim and more especially, the work of "Nationalisation" of Scouting embodied in the resolutions. We feel sure that the Conference which meets on the 28th and 29th will do a considerable amount of pioneering work in this direction.

Nationalisation in Madras.

The proposals of the Constitution Sub-committee of the Madras Boy Scout's Association do not go very far towards really nationalising Scouting. The changes that have been proposed are after all minor ones which do not make much difference.

The change in the design of the badge is

quite a desirable one and we are sure that with the lotus superimposed, the badge would look better.

We feel that a change in the uniform is neither desirable nor necessary. Every part of the Scout uniform has its own special significance, purpose and appeal. Kurthas and Pyjamas are not suitable for Scouts; much less for Rovers.

The Promise suggested adopts the American "Scout Oath," but considering the fact that there is a likelihood of one organisation for the whole of India, Madras could very well have waited for some time more so that a common Promise for the whole of India could have been decided upon.

In resolving to have 12 laws in the place of 10, they should have kept the original 10 laws intact in their own order. These 10 are accepted all over the world and additions made will come after them. They should not have introduced the law of Bravery between the 9th law and the Law of Cleanliness. This Law of Cleanliness which is considered as the most important law (if such a distinction were possible) is always spoken of as the 10th Law. But in Madras hereafter, any reference to the 10th law will refer to the law of Bravery.

In making changes in the designs of decorations, it was unnecessary to convert the well-known "Swasthika" badge, which everywhere represents the Thanks Badge into a medal for gallantry. Likewise, the introduction of the Silver Lion for the Silver Wolf, is also not a change for the better.

Cubbing has not received a fair treatment. The omission of the word "Wolf" has not

improved matters. If boys are to be Cubs, they are to be "Cubs" of something. We fail to see why there should be such abnormal prejudice against the "Wolf." After all if we intend that our children should live a "pack-life," it is difficult to think of any other animal, with the same amount of pack-instinct developed in it.

The State Scout Rally.

We congratulate the Chitaldroog District Scout Council on their bold venture in having announced the Rally during the coming

Christmas. We feel that it will go on this time without a hitch. It is up to the several District Councils to co-operate with the Rally Working Committee to make it a success.

The All India Mace Competitions are to be held along with the Rally, the rules for which are published in this issue. Palamkota snatched away the trophy a few years ago. We wait to see who the lucky "snatcher" will be.

GREY BROTHER.

Noises Reaching us from Other Forests

BOY SCOUTS TO STAR IN ROYAL PERFORMANCE "GIVE THEM A BREAK"

The news flashed round London. The butcher's boy told the gasfitter, the bank clerk told the stockbroker, the traveller told the man behind the counter, boys from Peabody Buildings told the boys from Golders Green, all of them members of "The Gang"—"the King has commanded us to appear at the Palladium!"

"Away with books and meat trays, sugar bags and gas pipes—for one night only we are stars, boys; stars on an equal footing with Gracie Fields, Max Miller, Nervo and Knox, and all the high-lights."

"We've got to be good that night," said the bank clerk. "Yes, but not too good," yelped the butcher's boy, "we must give Gracie fields a break."

"The Gang Show" being selected for the Royal Command Performance on November 15th is sufficient evidence to prove that it has now soared to the heights of stage success, ranking among the best of London shows.

In their song "hits" of previous shows they have ridden "The Crest of a Wave," skimmed the highest cloud while "Flying High," and they are going to try to knock the roof off when they sing song numbers from this year's show, which will include "The Sun Breaks Through," "Going home," "Riding Down to Dixie," and "Stepping Out" before their Majesties.

They have made a film, taken part in midnight matinees, and also a part in the Coronation Variety Broadcast, and now—can the "Gang" go any further?

That question was put to Mr. Ralph Reader who has led them on to success under the nom de plume of "A Holborn Rover."

"They can do anything" he said, "they are Scouts remember, and there is no stopping Scouts."

"The 'Gang' have scored success ever since their first show at the Scala six years ago. Those fellows have worked wonders with all the songs, lyrics and sketches I have written. When we first launched 'The Gang Show' we had to invent schemes to fill the theatre.

Dress suits were borrowed and lent. We filled the theatre, but what a struggle—and that was only for three nights. Now we run the show for two weeks and we get enough applications for seats to fill the theatre for a month."—B. S. W. N. B.

SILVER WEDDING GIFTS TO CHIEF SCOUT AND CHIEF GUIDE.

The gifts to which Boy Scouts and Girl Guides all over the world had subscribed were presented to Lord and Lady Baden-Powell to celebrate their silver wedding at a dinner given in their honour at the Mayfair Hotel on 2nd November.

H.R.H. The Princess Royal, President of the Girl Guides Association, presided at the dinner, and unveiled the gifts which consisted of a silver five-piece tea service, two silver entree dishes, a silver vegetable dish, two silver sauce boats, a walnut striking clock, and a gold watch. In addition, a silver tray was presented by the Australian Boy Scouts,

and a silver tray by the Southern Rhodesian Boy Scouts, the latter being handed to the two Chiefs by Lieut.-Colonel T. Ellis Robins, D.S.O., Commissioner for Southern Rhodesia.

The Princess Royal also handed the Chiefs a cheque for over £ 2,600, which Lord Somers, Deputy Chief Scout, had described as the residue of the gifts after the presents had been purchased, and had suggested it should be used for such purpose as the two Chiefs felt best, "perhaps for some of those domestic wants—such as a toothbrush!"

The Chief Guide said that the cheque would not be used for a "toothbrush," but in some way for the good of Scouting and Guiding.

During his speech, the Chief Scout said that he and his wife had only one disagreement: "she likes spaniels and I like terriers," but they had compromised by having both.

Some 300 guests were present at the dinner, many representing various parts of the British Empire.

REVIEWS.

We have received the report of the National Education Society of Mysore for the year 1936-37.

It is seen from the report that the Institution is catering to the various faculties of the school-going population by means of field-games, physical culture, volunteer service, trips and excursions, debates, readings and lectures, dramatic performances and such other activities.

One of the important feature of the Institution is the celebration of great-men's days. Such an "institution" is sure to infuse a sense of patriotism in the boys and to make them keen about learning more about the lives of great souls like Buddha, Shivaji, Tilak and Mahatma Gandhi and trying to follow in their footsteps.

The other outstanding feature of the Society is the introduction of handi-craft in the curriculum. As many as twelve different sub-

jects from bead-stringing to simple pattern sewing are taught.

The introduction of class panchayats and a central court of honour are really worthy experiments and the large extent of responsibility given to them is praise-worthy.

The report discloses not a bright aspect financially. Considering the fact that the Institution though run by private enterprise, is successfully competing with sister Government Institutions and very often going ahead of them, really deserves a better treatment at the hands of the public.

To put it in their own words, their finances are in a very unsatisfactory condition and overdrafts in the Bank have become a chronic feature in the management of the Institution.

We hope that their appeal for financial support to Government and the citizens will find adequate response.

THAT SCOUT COAT.

It has always been a wonder to me that some Scouters show their unwillingness to divest themselves of the "Scout Coat." Some of them cling to it as if it were the very essence of their life.

A few months ago, I attended an Investiture ceremony at which I found the Scoutmaster rigged up in the "Scout Coat" and the "Green Tie." The coat was torn in a number of places and I could very well see that the holes had been mended recently to make it fit for wear at the ceremony; but still the Scouter felt supremely happy in his distinctive costume.

At another big function, held recently, I found an old Scouter wearing the "Scout Coat" with a neck-scarf. On the left shoulder-strap of the coat, the Scoutmaster's badge had been pinned, while a tender-foot badge on a blue back-ground was displayed on the right shoulder-strap. The Scouter seemed to feel that he was looking very smart and imposing in his "uniform," although to a "Scout-eye" he was a picture that did not fit into the frame of Scouting.

Such instances are numerous and one finds these coat—Scouters here and there even now—as relics of the past.

This "Scout Coat," which is called the Norfolk-style coat, was permitted to Scouters in the early days of Scouting and it has been abandoned latterly.

In the first place, the wearing of a coat as part of the uniform does not harmonise with the Scout Motto "Be Prepared." A man who wears such a cumbrous garment as a tight-fitting coat, cannot be expected to be able to do anything in an emergency.

Secondly, those who wear such coats do so, because they seem to feel that they should have something characteristically different from what their scouts wear. They want to show that they are not to be grouped along with their Scouts. Those Scouters who do not carry their authority in their coats and those who have cultivated the "elder-brotherly spirit" will never think of these coats. They want to feel that they are one with their Scouts.

In fact if we consider the propriety of wearing these coats, we find that to-day, it is definitely not a part of the authorised uniform at all. The permission to wear the coat has been purposely withdrawn.

Yet it is indeed a surprise that Scouters persist in using the "Scout Coat" and the "Green Tie" although Rule 241 of the Policy, Organisation and Rules, says that no alteration may be made in the uniform as described, nor any addition to it, with the exception of authorised badges and decorations and certain optional articles as set out in various rules that follow. The coat and the tie do not find a place amongst them.

I am writing this in the hope that Scouters will realise that a coat and a green tie have nothing to do with present day uniform, but are relics of the past and that one who moves about in the coat and tie betrays either his ignorance of what the correct uniform is or his utter disregard of the provisions of the P. O. R. neither of which is very complimentary.

May I hope that this coat and tie will be placed permanently in Scout Museums hereafter?—AN OBSERVER.



K. G. F. AREA.

We have great pleasure in publishing below, extracts from Troop Log of the 4th K. G. F. (Nundydroog Mine Day School Troop)—“The Scouts of the 4th K. G. F. Troop with their Scoutmaster Mr. C. N. Arunachalam went for an evening camp on 20th October 1937. They left their Headquarter by 4 p. m. and camped in a Tope some $1\frac{1}{2}$ miles distant. The Scouts cooked their own meals individually for qualifying themselves for Second Class badges. It was a lively sight to see the Patrols cooking their food in the open after 6 p. m. After meals at 8 p. m. there was a camp fire where the Scouts had their own way of dancing, singing and mimicry. A message of good wishes and happiness sent by Mr. V. S. Balakrishna Pillai, Secretary of the District Scout Council was read to the Scouts and was received with cheers. After singing Mysore Anthem the camp broke at 9 p. m.

* * * * *

The Cubs of The Indian Association School, Oorgaum, camped out on 4th October 1937, at Oollagamatty. In the forest near the village, the Cubs were told the Jungle story. They did the journey on foot and thoroughly enjoyed the outing.

On the 9th October 1937, the Cubs of the above school celebrated a Parent's Day, with Mr. Govindaswamy Mudaliar, the President of the Association in the Chair.

The Cubs welcomed the President and the Secretary with the grand howl. A variety entertainment then followed. The Akela in his speech explained the necessity for training, the young boys as Cubs seeing that the training enabled them to grow physically, morally and mentally. The President in his speech appreciated the work of the Cubmaster and appealed to those present for active co-operation.

After an vote of thanks and Mysore Anthem the meeting came to a close.

* * * *

Rev. W. H. M. Lonsdale, M.A., invested the Cubs of the 15th K. G. F. Cub Pack on Saturday the 16th Oct. 1937 at 4 p. m. He presented the Cubmaster and the Assistant Cubmaster their badges.

T. W. Morgan, Esq., Superintendent, Nundydroog Mines presided over the function.

BANGALORE DISTRICT.

The Scouts and Cubs of Sri Krishna Troop (Govt. Middle School, Doddaballapur) had a

overnight camp at Subramanya Ghati, a place ten miles from their Headquarters, on 23rd Oct. 1937. They did the journeys on foot. (It is not a very very long journey for Cubs?—Ed.). They returned to their Headquarters walking on the morning of the 24th.

* * * * *

The Scouts of the **Sri Vidya Ganapathi Scout Troop**, (Govt. Kannada Middle School) Sultanpet, Bangalore City had a day's camping at Bannerghatta on 7th Nov. 1937. The journey was done by motor bus. The programme included, cooking by Scouts, talk by the Scoutmaster about camping. The Scouts enjoyed the beautiful scenery. After campfire, the party returned to Headquarters.

* * * * *

12th Bangalore (Seshadripuram Aryan) Group camped with their Scoutmaster C. K. Vasudeva Rao, M.A., B.T., at Closepet on 6th and 7th November 1937. The Scouts were given an opportunity to play games with the local Middle School boys. The camp-fire on the 6th night was attended by a large number of people.

Scouters may add Closepet to their list. It is an ideal place for Scout Camps. It is about 30 miles from Bangalore. Good drinking water, facilities for refreshing bath in the river Arkavathi, excellent natural scenery on the road and roundabout. Ramagiri, an hour's walk from the town, with an ancient temple has wonderful scope for hiking and sight seeing.

TUMKUR DISTRICT

Sri Ghannabasaveswara Scout Troop, Honnudike, gave a public variety entertainment at the camp-fire in the school premises on 11th

November 1937 at 7 p.m. when Mr. A. C. G. Aradhya, a leading gentlemen of the place was in the chair.

* * * * *

The Scouts of the **Srinivasa Scout Troop** (Middle School) Nonavinkere, had a day's camp near the temple of Sree Gangadhereswaraswamy situated on the tank bund of Mallaghatta, Tavarekere taluk on 14th Nov. 1937. The programme included Flag hoisting, cooking by Scouts, signalling, games, and visit to temple. The journey was done on foot.

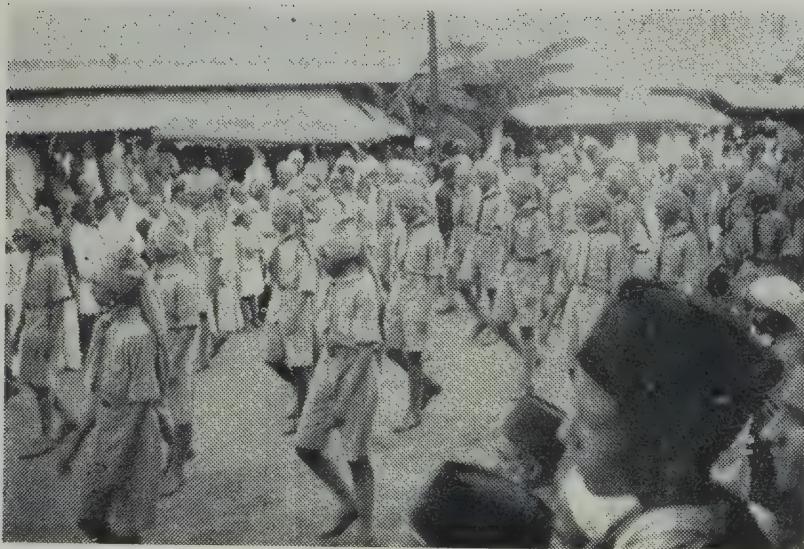
CHITALDROOG DISTRICT.

The Scouts of the **Middle School, Belagur**, Hosadurga taluk, had a day's camp at Sivagangeri on the 14th Nov. 1937. The place is 6 miles from Belagur. The programme consisted of hoisting and breaking of flag, preparation of food etc. Games, ramble, visit to the hill, and the talk by Mr. H. Thimappiah, the Scoutmaster on the usefulness of Excursion.

* * * * *

T. Narsipur Scouts in Camp.

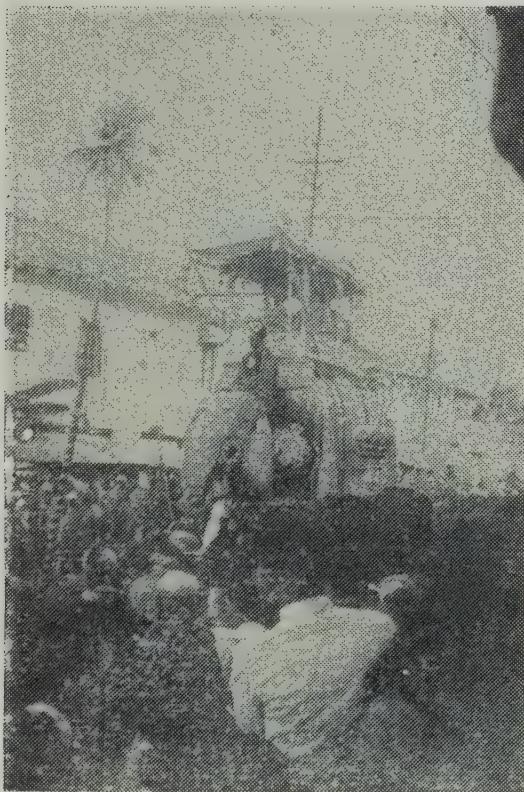
The Local Scouts and Cubs of Sri Gunja Narasimhaswamy troop and pack went on an overnight Camp to Suthur, a village 10 miles to the west in the Nanjangud road. Sri Pattada Sivaratri Swamy invited Mr. Beerappa, Assistant District Scout Commissioner and President, L.S.A., T. Narsipur, along with the Scouts and Cubs. The party left T. Narsipur at 11 a.m. on Thursday the 7th instant in two batches—one batch walking and the other batch in Carts provided by the Swamiji and Mr. Beerappa. The troop and pack arrived at Sutur and were welcomed by the Swamiji and his disciples. After a



Partaking in Dasara Procession



Go up if you like



Dasara Procession



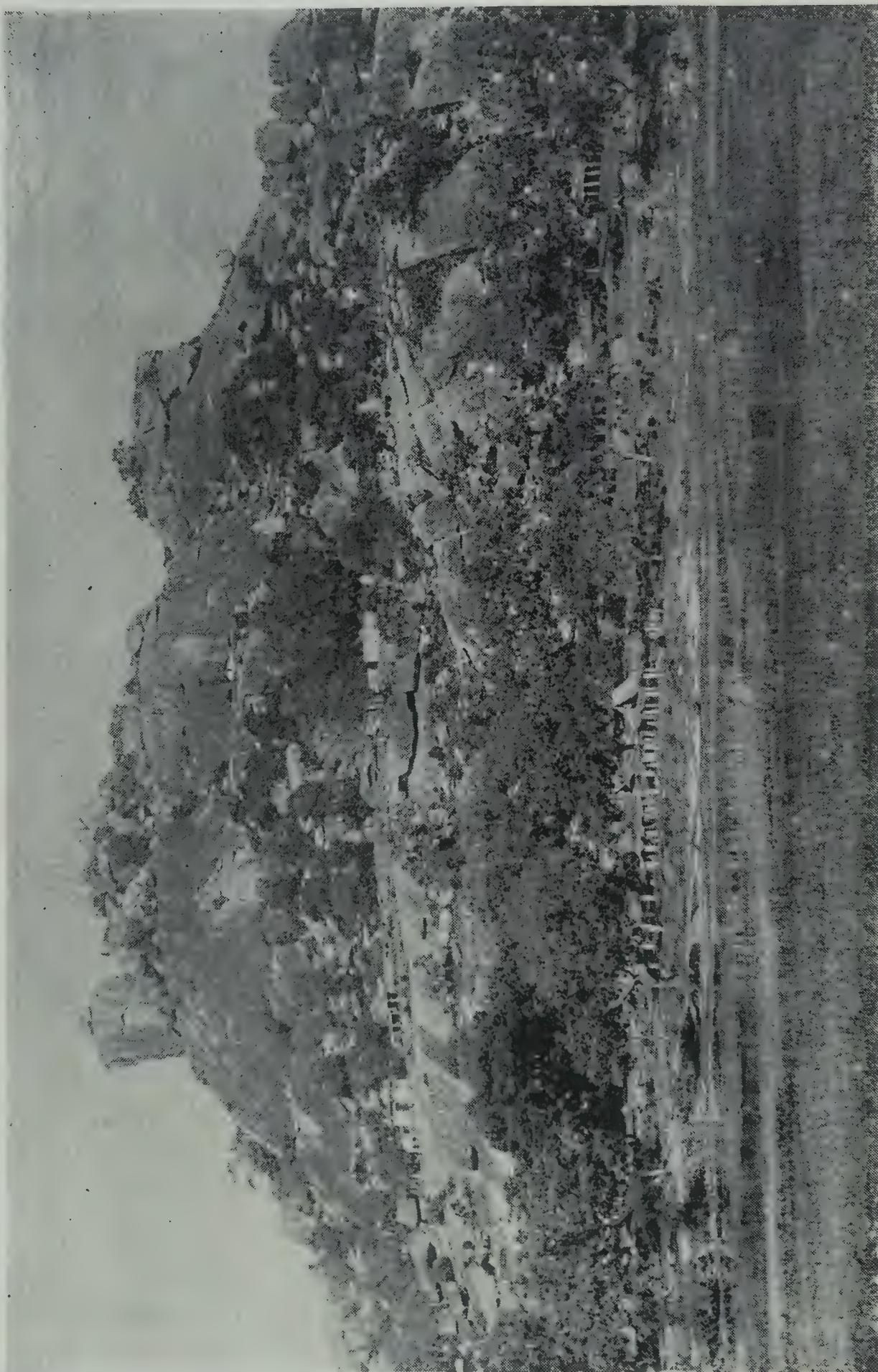
Negotiating Nandi



Ten years ago



Twelve years ago



Adi Chunchungiri Hills

splendid treat, a display was given before a good gathering of the villagers who were very much impressed by the performance of the Children. Later, a camp fire was held for an hour and a half. The Swamiji was very much pleased with the boys and gave a talk to the Scouts and Cubs. Mr. B. Beerappa warmly thanked the Swamiji for his valuable words and for his generous hospita-

lity. After dinner, the Party took rest in the premises of the Mutt. Early in the morning the party left after saluting the Flag and thanking the host again. All along the way, Mr. B. Beerappa was welcomed by almost every village and the Scouts had a splendid reception along with their Assistant District Scout Commissioner. The party reached T. Narsipur by 12 noon.

Scout and Cubmasters' Training Courses, Adi-chunchanagiri Bellur, Mysore District.

Under the auspices of the Mysore District Scout Council, two training courses were held at Adi-chunchanagiri near Bellur in the latter part of October, 1937. The two courses commenced on the 1st and the 24th October with 21 and 31 men respectively and both the courses concluded on the 31st October. On the final day the Chief Scout Commissioner very kindly presented them with Certificates and in a yarn reminded them of the Scout Promise that they had taken. He explained to them what a responsibility was theirs. The Deputy Commissioner (who is the President of the District Scout Council also), the Amildar, Nagamangala, Messrs. H. C. Dasappa, Channiah, Mariappa, D. Ramaiya, Secretary, District Scout Council, Mysore, Dr. K. N. V. Sastri, Rao Saheb Mr. M. Ramaswamy and a few others came all the way from Mysore to attend the function. The camp was situated at the foot of the Adi-Chunchanagiri hill. The campers were all provided accommodation under canvas. The place was enchanting. Boarding arrangements were made in the Mutt premises half way up the hill. A large number of officials and non-officials from Bellur participated in the function. Mr. Channiah, Sahukar, Mysore not only gave a tea party in the evening but arranged for a grand dinner that night in which a number of guests joined the campers. One unique feature of the Camp was that Sri Jagadguru Bhaktanatha Swamiji of Adichunchanagiri supplied the

camp with the requisite quantities of provisions. He displayed kindness to a remarkable degree by taking personal interest throughout and has offered help for future training courses.

The Organising Secretary assisted by Bros. V. S. Ramachandra Rao and M. H. Ramachandra Rao ran the courses. Mr. B. Srikantiah, Director, National Physical Culture Institute of Bangalore very kindly undertook to give the campers instructions in Physical culture. The progress he showed in the short space of time available to him was remarkable and the short display given on the last day which won the appreciation of one and all present bore ample testimony. Dr. Ramaswami, Sub-Assistant Surgeon, Bellur was in charge of the instructions in First-Aid.

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Scout Compass	each	1	8	0	Cub & Scout caps	...	0	4	6
Mysore Flag	...	4	6	0	Woollen Khaki Hoses big size pair	1	9	6	
Union Jack	...	1	1	0	Cotton Hoses	pair	0	7	0
Morse Signalling Flag with stick	...	0	5	3	Second Hand Band Set—Rate Moderate				
Semaphore Flags with stick	per pair	0	8	9	Symbol	each	5	8	0
Triangular Bandages	...	0	3	3	Triangle	...	1	1	6
" Do	printed	0	10	0	Side Drum	...	26	4	0
Staves	per 100	15	0	0	Bass Drum	...	38	4	6
Belts Web with Mysore monogram	each	0	8	6	Flute	each	2	3	0
Indian Scout Pocket Book	...	1	0	0	Skipping ropes with handles	,"	0	3	6
Comb	...	0	2	6	Law map in Urdu	,"	1	6	0
Methods of Early Training	...	1	12	0	Law chart in Urdu	..."	0	3	0
Thumb Stick	...	0	4	3	Shoulder Badges—Troop No. and name to be furnished from	1 to 100	1	0	0
Woggle (Lacquer)	...	0	0	10	Woollen green neck scarves	..."	1	0	0
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Gilcraft Books 1 to 16	each	1	5	0	Troop Flag	..."	8	12	0
First Aid box small	...	1	9	0	Wall Charts	..."	0	4	6
" do big	...	6	8	0	Jamboree buttons	..."	0	6	9
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BOYS' SECTION

ಹೊಡುಗರ ಪ್ರಕಾರಣ

ಮರಿಗಳು

(ಹಿಂದಿನ ಸಂಚಿಕೆಯಿಂದ ಮುಂದುವರಿದುದು)

ಇಂಥವುಗಳಿಂದ ನಿಮ್ಮ ಮನಸ್ಸಿನಲ್ಲಿ ಏನಾದರೂ ದಿಂದ ಬಿಡಾಡುವುದು, ಇಂಥವುಗಳ ಮೇಲೆ ಅವರಿಗೆ ಆನೆಶವು ಹುಟ್ಟುತ್ತದೆಯೇನು? ಅಥವಾ ನಿಮ್ಮ ಮನ ಸ್ವಿಗೆ ಯಾವ ಭಾವನೆಯೂ ಬರುವುದೇ ಇಲ್ಲವೋ? ಒಂದು ವೇಳೆ ಹಾಗೆ ನಿಮಗೆ ಯಾವ ಭಾವನೆಯೂ ಬರದೇ ಇದ್ದರೂ ಮರಿಗಳ ಮನಸ್ಸಿನಲ್ಲಿ ಹುಟ್ಟಿ ಬಹುದಾದ ಇಂಥಾ ಭಾವನೆಗಳಲ್ಲಿ ಸೌಹಾದ್ರ್ಯವನ್ನು ದರೂ ತೋರಿಸಿ. ಮತ್ತು ನಿಮ್ಮ ಹಿಂಡಿನಲ್ಲಿ ಇಂಥಾ ಸಂತೋಷದಾಯಕವಾದ ನೂರಾರು ವಿಚಾರಗಳು ನಡೆಯುವಂತೆ ಮಾಡಿ. ನಿನ್ನ ಅವುಗಳಿಂದ ಸಂತೋಷವನ್ನು ಹೊಂದದಿದ್ದರೂ ಅವರು ಪಡೆಯುವ ಸಂತೋಷದಲ್ಲಿ ಭಾಗಿಗಳಾಗುವುದನ್ನು ಅಭ್ಯಾಸಮಾಡಿ. ಅವರಿಗೆ ಕೇವಲ ಸಣ್ಣ ವಿಚಾರಗಳಲ್ಲಿ ತುಂಬಾ ಆನಂದ. ಮರಹತ್ತುವುದು, ಮಣಿನಲ್ಲಿ ಗುಂಡಿತೋಡುವುದು, ಹರಿಯುವ ನೀರಿನಲ್ಲಿ ಕೈಕಾಲು ಬೆರಳುಗಳನ್ನು ಆಡಿಸುವುದು, ಶುದ್ಧವಾದ ಗಾಳಿ ಸಂಚಾರ ಮಾಡುವ ಕಡೆಯಲ್ಲಿ ಆನಂದ

ದಿಂದ ಬಿಡಾಡುವುದು, ಇಂಥವುಗಳ ಮೇಲೆ ಅವರಿಗೆ ತುಂಬಾ ಆವೇಕ್ಕಣೆ.

ನಾನು ಮರಿಗಳಿಗೆ ಬರೀ ನಾಯಕನೇ ಅಥವಾ ಕಾಡಿನಿಂದ ಬಂದ ನಿಜವಾದ ಹಿರಿಯ ತೋಳನೇ ಎಂಬ ಪ್ರಶ್ನೆಯನ್ನು ನೀವು ಹಾಕಿಕೊಳ್ಳಬೇಕು. ನಿಮಗೆ ಈ ವಿಚಾರದಲ್ಲಿ ಯಾವ ಅದ್ಭುತ ಕಲ್ಪನೆಯೂ ಉಂಟಾಗಿದ್ದಲ್ಲಿ, ಅದನ್ನು ನಿಮ್ಮ ಮರಿಗಳಲ್ಲಿ ಉಂಟುಮಾಡುವುದಕ್ಕೆ ನಿಮಗೆ ಸಾಧ್ಯವಾಗುವುದಿಲ್ಲ. ನಿಮಗೆ ಆಸಕ್ತಿಯುಂಟಾದರೆ ಸ್ವಲ್ಪಶ್ರಮದಿಂದಲೇ ಆ ಅದ್ಭುತ ಕಲ್ಪನೆಯು ತಾನಾಗಿ ಬರುತ್ತದೆ. ಆಗ ನೀವು ಎರಡು ಅಂಶಗಳನ್ನು ಕಲಿಯುತ್ತಿರಿ. ಮೊದಲನೆಯದು ಹಿಂಡಿನ ಕ್ರಮವೇ ನಿಮ್ಮ ಜೀವನವಾಗುತ್ತದೆ. ಎರಡನೆಯದಾಗಿ ಪ್ರಪಂಚದ ರೀತಿಗಳನ್ನು ರಿಯದ ನಿಷ್ಕಾಲಣವಾದ ಹೃದಯವುಳ್ಳಮರಿಗಳಿಂಬ ವಿಚಿತ್ರಪಾಠಿಗಳು ಕಾಗುವ “ಆಕೇಲ್” ಎಂಬ ಹೆಸರಿನಲ್ಲಿ ನಿಮಗೆ ಹೆಮ್ಮೆಯುಂಟಾಗುತ್ತದೆ.

ಅಧ್ಯಾಯ ೬.

ಶಿಸ್ತ (Discipline)

ಈ ವಿಚಾರದಲ್ಲಿ ಏನಾದರೂ ಹೇಳುವಾಗ ಯಾವ ಕ್ರಮವೂ ಇಲ್ಲದೆ ಮನಸ್ಸು ಬಂದಹಾಗೆ ಹೇಳುತ್ತಾ ಹೊಗುವುದು ವಾಡಿಕೆಯಾಗಿದೆ. ಈ ದೋಷದಿಂದ ಮುಕ್ತನಾಗಲು ಈ ವಿಚಾರದಲ್ಲಿ ಸೂಳಲವಾದ ಭಾಗಗಳನ್ನು ಮಾಡಿಕೊಂಡು ಮುಂದುವರಿಯುತ್ತೇನೆ.

೧. ಶಿಸ್ತ ಎಂಬ ಪದದ ವಿವರಣೆ.
೨. ಮರಿಗಳ ಕೈಪಿಡಿಯಲ್ಲಿ ಹೇಳಿರುವ “ಶಿಸ್ತ” ಎಂಬುದರ ಅಭಿವೃದ್ಧಿ.
೩. ಇದನ್ನು ಕೆಲಸ ಮಾಡುವ ಕ್ರಮದಲ್ಲಿ ಹೇಗೆ ತರುವುದು.
೪. ಇದು ಹಿಂಡಿನ ಕೆಲಸಕ್ಕೆ ಅನ್ವಯವಾಗುವಂತೆ ಹೇಗೆ ಮಾಡುವುದು.

೮.

ಸ್ಕೌಟ್ ಪದ್ಧತಿ ಮತ್ತು ಹಿಂಡಿನ ಕ್ರಮ ಇವುಗಳಲ್ಲಿ ಬಹಳಮಟ್ಟಿಗೆ ಶಿಸ್ತನ ಅಭಾವವುಂಟಿಂದು ಹೇಳುವವರನೇ ಕರನ್ನು ನಾನು ನೋಡಿದ್ದೇನೆ. “ಶಿಸ್ತ” ಎಂಬ ಪದಕ್ಕೆ ನಾವು ಮಾಡುವ ಅರ್ಥಕ್ಕೂ ಅವರು ಮಾಡುವ ಅರ್ಥಕೂ ಇರುವ ವ್ಯತ್ಯಾಸವೇ ಇದಕ್ಕೆ ಕಾರಣ. ಶಿಸ್ತನಲ್ಲಿ ಆನೇಕ ವಿಧಗಳಂಟು. ಮತ್ತು ಬೇರೆ ಬೇರೆ ಉದ್ದೇಶಗಳೂ, ಅವುಗಳನ್ನು ಹೊಂದುವುದಕ್ಕೆ ಬೇರೆಬೇರೆ ಸಾಧನಗಳೂ ಉಂಟು.

ವಿಮರ್ಶೆಗೆ ಮುಂಚೆ ಉಭಯಪಕ್ಷದವರೂ ತಾವು ಉಪಯೋಗಿಸುವ ಶಬ್ದಗಳ ಅರ್ಥವನ್ನು ಗೊತ್ತುಮಾಡಿಕೊಳ್ಳಬೇಕಿರುವುದೇ ಕಲಹಕ್ಕೆ ಕಾರಣವೆಂತ ಬಬ್ಬು ಮಹಾ ಪುರುಷನು ಹೇಳಿದ್ದಾನೆ. ಇದು ಸ್ಕೌಟ್ ಮತ್ತು ಮರಿಗಳ ಶಿಸ್ತಗೂ ಅನ್ವಯಿಸುತ್ತದೆ. ಈ ವಿಚಾರದಲ್ಲಿ ಹುಟ್ಟುವ

ಅನೇಕ ತರ್ಕ ವಿಶೇಷಗಳು ಶಬ್ದದ ಅರ್ಥವನ್ನು ಮೊದಲು ಸ್ವಷ್ಟಪಡಿಸಿಕೊಳ್ಳುವುದರಿಂದ ತಪ್ಪಿಹೋಗುತ್ತವೆ.

ಮನುಷ್ಯನ ನಡತೆ ಮತ್ತು ಕೆಲಸಗಳು ಸರಿಯಾದ ರೀತಿಯಲ್ಲಿ ಮುಂದುವರಿಯಲು ಕೊಡತಕ್ಕ ಶ್ರೀಕೃಷ್ಣ ಅಧಿವಾಜಂಧಾ ಶ್ರೀಕೃಷ್ಣದಿಂದ ಪರಿಣಮಿಸುವ ಒಂದು ಕ್ರಮದಿಂದ ಕೂಡಿದ ನಡತೆ ಮತ್ತು ಕೆಲಸ; ಇದನ್ನು “ಶಿಸ್ತು” ಎಂದು ಹೇಳಬಹುದು. ಅಂದರೆ ಸರಿಯಾದ ಕೆಲಸವನ್ನು ಸರಿಯಾದ ಕಾಲದಲ್ಲಿ ಅದು ಸರಿಯಾದ ಕೆಲಸವಾಗಿರುವ ಕಾರಣದಿಂದಲೇ ಮಾಡತಕ್ಕದ್ದು. “ಶಿಸ್ತು” ಎಂಬ ಶಬ್ದವನ್ನು ನಾನು ಈ ಅರ್ಥದಲ್ಲಿ ಉಪಯೋಗಿಸಿದ್ದೇನೆ.

ಇ.

ಹಿಂಡಿನ ಕ್ರಮಕ್ಕೆ ಸಂಬಂಧಪಟ್ಟ ಎಲ್ಲಾ ವಿಚಾರಗಳನ್ನೂ ನಾವು ಹೇಗೆ ಕೈಪಿಡಿಯಿಂದ ಕಲಿಯಬೇಕೋ ಹಾಗೆಯೇ ಶಿಸ್ತಿನ ವಿಚಾರದಲ್ಲಿ ಸರಿಯಾದ ಅಭಿವೃದ್ಧಿ ವನ್ನು ಪಡೆಯುವುದಕ್ಕೂ ನಾವು ಅಲ್ಲಿಗೇ ಹೋಗಬೇಕು. ಹಿಂಡಿನ ಕ್ರಮಗಳಿಲ್ಲಾ ಆದರಲ್ಲಿರುವ ವಿಧಿಗಳಿಗನುಸಾರ ವಾಗಿರಬೇಕು. ನಾವು ಅವುಗಳನ್ನು ಕೆಲಸದಲ್ಲಿ ಆಚರಣಿಗೆ ತರುತ್ತೇನೆ.

ಚೀರ್ಣ ಸೌರ್ಯಾರವರು ಪ್ರಾರಂಭದಲ್ಲಿಯೇ “ಮರಿಯು ಹಿರಿಯ ತೋಳನಿಗೆ ಸೋತು ನಡೆಯುತ್ತಾನೆ” ಎಂದು ಹೇಳಿಬಿಟ್ಟಿದ್ದಾರೆ. ಮರಿಯು ತನಗಿಂತಲೂ ಹಿರಿಯರಾಗಿ ಹೆಚ್ಚು ತಿಳಿವಳಿಕೆಯಲ್ಲವರಾಗಿರುವವರು ಹೇಳಿದಂತೆ ಕೇಳಬೇಕಾದದ್ದು. ಈ ವಿಧೀಯತೆಯು ವ್ಯಕ್ತಿ ಸಂಬಂಧ ವಾದುದು. ಅಲ್ಲದೆ ಅದು ತನ್ನ ಇಚ್ಛೆಯಿಂದ ಆಗ ತಕ್ಕದ್ದು. ಅದು ವಿಧೀಯತೆಯನ್ನು ತೋರಿಸುವವನಿಗೂ ಮತ್ತು ವಿಧೀಯತೆಗೆ ಪಾತ್ರನಾದವನಿಗೂ ಮಧ್ಯ ಇರುವ ಸಂಬಂಧ.

ಇದನ್ನು “ಭಾಷೆ”ಯ ಎರಡನೇ ಭಾಗದಲ್ಲಿ ಬರುವ “ನಾನು ಹಿಂಡಿನ ಜಯಮಗಳನ್ನು ಅನುಸರಿಸುತ್ತೇನೆ” ಎಂಬುದು ಪುಸ್ತಕರಿಸುತ್ತದೆ. ನಿರ್ದಿಷ್ಟವಾದ ವ್ಯಕ್ತಿಗೆ ವಿಧೀಯತೆಯನ್ನು ತೋರಿಸುವುದರ ಜೊತೆಗೆ ಸಂಘಕ್ಕೆ ವಿಧೀಯತೆಯನ್ನು ತೋರಿಸುವುದೂ ಸೇರುತ್ತದೆ. ತಾನಾಗಯೇ ಒಂದು ಸೇರಿರುವ ಭಾರತ್ಯವರ್ಗದ ಶಿಸ್ತು ಮತ್ತು ಕಟ್ಟಳೆಗಳಿಗೆ ಅನುಸಾರವಾಗಿ ಮರಿಯು ನಡೆಯಬೇಕಾದ

ನಿರೀಕ್ಷಣೆಯುಂಟು.

ಈ ವಿಧೀಯತೆಯ ಎರಡು ತತ್ವಗಳು—ಒಂದು ವ್ಯಕ್ತಿಗೆ ಒಂದು ಸಂಘಕ್ಕೆ; ಎರಡೂ ತಾನಾಗಿಯೇ ಉಂಟುವಾಡಿ ಕೊಂಡವು, ಮರಿಗೆ ಸಂಬಂಧಿಸಿದಂತೆ ವ್ಯಕ್ತಿ ವಿಧೀಯತೆ—ಹಿಂಡಿನ ಕ್ರಮದ ಮೂಲ ತತ್ವಗಳಾಗಿ ಹಿಂಡಿನ ಎಲ್ಲಾ ಕೆಲಸಗಳಲ್ಲಿಯೂ ಹೆಣೆದುಕೊಂಡಿವೆ.

ಫುನಗಜ-ನೆಯಲ್ಲಿ ಈ ಎರಡೂ ಸೇರಿವೆ. ಅದು ಆಕೇಲಿ ಸಲ್ಲಿ ಮರಿಗಳಿಗಿರುವ ವಿಶ್ವಾಸ ಮತ್ತು ವಿಧೀಯತೆಗಳನ್ನು ತೋರಿಸುತ್ತದೆ. ಮತ್ತು ಭಾರತ್ಯವರ್ಗದ ವಿಚಾರದಲ್ಲಿ ಮರಿಯ ಕರ್ತವ್ಯವನ್ನು ಮರಿಯ ಮನಸ್ಸಿಗೆ ತರುತ್ತದೆ. (೧) ಎಲ್ಲರೂ ಒಟ್ಟಿಗೆ ಸೇರಿ ವರ್ತುಳಾಕಾರದಲ್ಲಿ ಕುಲಿತು ಕೊಳ್ಳಬೇಕು ಮತ್ತು ಎಲ್ಲರೂ ಒಟ್ಟಿಗೆ ಸೇರಿ ಮಾಡಬೇಕು. “ನಾನು” ಎಂಬ ಶಬ್ದವನ್ನು ಪಯೋಗಿಸಬೇಕು. (೨) ಭಾರತ್ಯವರ್ಗಕ್ಕೆ ಸೇರುವಾಗ ಮಾಡಿದ ಭಾಷೆಯನ್ನು ಪ್ರತಿ ಸಾರಿಯೂ ಪುನಶ್ಚರಣೆನೂಡಿದಂತಾಗುತ್ತದೆ. (೩) ಮರಿಗಳ “ಧ್ಯೇಯವಾಕ್ಯ”ವನ್ನು ಪ್ರತಿಸಾರಿಯೂ ಹೇಳಿದಂತಾಗುತ್ತದೆ.

ಹಿಂಡಿನಲ್ಲಿ ಹೊರಗಣ ಶಿಸ್ತು ಅಂದರೆ ಸೋಡುವನರಿಗೆ ಕಾಣುವ ಶಿಸ್ತು ಎರಡು ಸುಲಭವಾದ ಆಜ್ಞೆಗಳಿಂದ ನಡೆಲ್ಪಡುತ್ತದೆ. ಈ ಎರಡು ಆಜ್ಞೆಗಳನ್ನು ಸಾಂಧಾನವಾಗಿ ವಿಮರ್ಶಿಸಬೇಕು. ಒಂದು ರಾತ್ರಿ ತತ್ವಗಳಿಗಿಂತಲೂ ಈ ಎರಡು ಆಜ್ಞೆಗಳಿಂದ ಹಿಂಡಿನ ಶಿಸ್ತಿನ ಅಭಿವೃದ್ಧಿ ಜೆನಾಗಿ ಗೊತ್ತಾಗುತ್ತದೆ.

ಇದರಲ್ಲಿ ನೋಲನೆಯದು “ಪ್ರಾಕ್, ಪ್ರಾಕ್, ಪ್ರಾಕ್” (ಹಿಂಡು, ಹಿಂಡು, ಹಿಂಡು) ಎಂಬ ಕೂಗು. ಇದರಿಂದ ಸಂತೋಷದಿಂದ ತುಂಬಿದ ಸಂಸಾರವಾದ ಹಿಂಡು ಕೂಗು ಲ್ಪಡುತ್ತೆಂಬುದನ್ನು ನಾವು ತಿಳಿಯಬಹುದು. ಯಾವ ತುತ್ತಾರಿಯ ಶಬ್ದವೂ ಇಲ್ಲ, ಯಾವ ಶಿಳ್ಳಿಯ ಧ್ವನಿಯೂ ಇಲ್ಲ; ಬೇರೆ ಯಾವ ಸಂಕೇತವೂ ಇಲ್ಲ. ಒಬ್ಬ ವ್ಯಕ್ತಿಯಿಂದ ಹೊರಟ ಕೆಲವು ಶಬ್ದಗಳಿಗೆ ವಿಧೀಯತೆ. ಮರಿಗಳಿಗೆ ಆ ಶಬ್ದವು ಕೇಳಿದ ಕೂಡಲೆ ಅವರು ಆದಕ್ಕೆ ವಿಧೀಯತೆಯನ್ನು ತೋರಿಸಿ ಎಲ್ಲರೂ “ಪ್ರಾಕ್” ಎಂದು ಕೂಗಿಕೊಂಡು ಓಡಿ ಒಂದು ಒಟ್ಟಿಗೆ ಆಕೇಲನ ಸುತ್ತಲೂ

ಗುಂಡಾಗಿ ನಿಲ್ಲುತ್ತಾರೆ. ಇಲ್ಲಿ ಪ್ರತಿಯೊಂದೂ ಮುಖ್ಯ ವಾದದ್ದು. ಮೊದಲಾಗಿ “ಶಬ್ದಕ್ಕೆ” ವಿಧೀಯತೆಯನ್ನು ತೋರಿಸುತ್ತಾರೆ. ‘ಪ್ರತಿಯೊಬ್ಬರೂ’ ಆ ರೀತಿ ಮಾಡುತ್ತಾರೆ. ಆಮೇಲೆ ಆಕೇಲನಿಗೆ ವಿಧೀಯತೆಯನ್ನು ತೋರಿಸುವುದರಲ್ಲಿ ಆತುರವನ್ನೂ ಆಸಕ್ತಿಯನ್ನೂ ತೋರಿಸಲು ‘ಷಿಡುತ್ತಾರೆ’ ಬರುತ್ತಾರೆ. ಹಿಂಡಿನ ಚಕ್ರವ್ಯಾಹಕವಾಗಿ (Pack circle) ಎಲ್ಲರೂ ‘ಒಟ್ಟೆಗೆ’ ಷಿಡುತ್ತಾರೆ. ಆಕೇಲನಲ್ಲಿರುವ ವ್ಯಕ್ತಿವಿಷಯಕವಾದ ಗಾರವ ಮತ್ತು ವಿಶ್ವಾಸಗಳನ್ನು ತೋರಿಸಲು ಆಕೇಲನಲ್ಲಿಗೆ ಷಿಡುತ್ತಾರೆ. ಆವರಲ್ಲಿರುವ ಪರಸ್ಪರ ಅನುರಾಗ ಮತ್ತು ಏಕತ್ವವನ್ನು ತೋರಿಸಲು ಒಂದೇ ಚಕ್ರವ್ಯಾಹದಲ್ಲಿ ನಿಲ್ಲುತ್ತಾರೆ.

ಎರಡನೆಯ ಆಜ್ಞೆ “ಪ್ರಾಕ್” (ಹಿಂಡು) ಎಂಬುದು ಮಾತ್ರ. ಇದನ್ನೂ ಪರಿಶೀಲಿಸಿ ನೋಡಿದರೆ ಮೊದಲನೇ ಯದರಂತೆಯೇ ಇದೆ. ಇದರಲ್ಲಿಯೂ ಕೂಗತಕ್ಕ ವನ್ನು ಆಕೇಲ. ಕೂಡಲೇ ಅವನ ಆಜ್ಞೆಗೆ ಅನುಸಾರವಾದ ನಡವಳಿಕೆ. ವಿಧೀಯತೆಯನ್ನು ತೋರಿಸತಕ್ಕದ್ದು, ಇದರಲ್ಲಿಯೂ ಇಡೀ. ಇದರಲ್ಲಿಯೂ ಶಬ್ದಮೂಲಕನಾದ ಆಜ್ಞೆ. ಇದೂ ವ್ಯಕ್ತಿವಿಷಯಕ. ಇದರಲ್ಲಿಯೂ ಪ್ರತಿಯೊಬ್ಬನೂ ತನಗೆ ಸ್ತ್ರಿಯವಾದ ಯಾವ ಕೆಲಸವನ್ನೇ ಮಾಡುತ್ತಿರಲಿ, ಆ ಶಬ್ದವನ್ನು ಕೇಳಿದ ಕೂಡಲೇ ಅದನ್ನು ನಿಲ್ಲಿಸಿ ಆಕೇಲನು ಹೇಳುವುದನ್ನು ಕೇಳುವುದಕ್ಕೆ ಸಿದ್ಧಾನಾಗಿರುತ್ತಾನೆ.

ಈ ಎರಡು ಸಂದರ್ಭಗಳಲ್ಲಿಯೂ ಆಕೇಲನಲ್ಲಿಯೂ ಚಳ್ಳವಳಿಯಲ್ಲಿಯೂ ಮರಿಗಿರುವ ಭಕ್ತಿ ವಿಶ್ವಾಸಗಳ ಮೂಲಕ ವಿಧೀಯತೆಯಂಬುದು ಉಂಟಾಗುತ್ತದೆ. ಆಜ್ಞೆಗೆ ಅನುಸಾರವಾಗಿ ನಡೆಯುವುದು, ಹಾಗೆ ನಡೆಯ ದಿರುವುದರಿಂದುಂಟಾಗುವ ಶಿಕ್ಷೆಯ ಭಯದಿಂದಲ್ಲ; ಅದನ್ನು ಆಕೇಲನು ಕೊಡುವುದರಿಂದ ಮತ್ತು ಆಜ್ಞೆಗನುಸಾರವಾಗಿ ನಡೆಯುವುದು ಹಿಂಡಿನ ನಿಯಮವಾದುದರಿಂದ.

ಆಜ್ಞೆಯನ್ನು ಕೊಟ್ಟುಗೆಲೆಲ್ಲಾ ಮರಿಯಾಗಲಿ ಅಥವಾ ಆಜ್ಞೆಗೆ ಅನುಸಾರವಾಗಿ ನಡೆದಾಗಲೆಲ್ಲಾ ನಾಯಕನಾಗಲಿ ಈ ವಿಚಾರಗಳನ್ನೇ ಉಲ್ಲಾ ತಮ್ಮ ಮನಸ್ಸಿನ ವದುರಿನಲ್ಲಿಯೇ ಇಟ್ಟುಕೊಂಡಿರುತ್ತಾರೆಂದಾಗಲಿ ಅಥವಾ ಈ ಎರಡು ಆಜ್ಞೆಗಳಿಗೆ ಅನುಸಾರವಾಗಿ ಮರಿಗಳು ನಡೆದ ಮಾತ್ರಕ್ಕೇ ಹಿಂಡಿನ ಶಿಸ್ತ ಪೂರ್ತಿಯಾಯಿತೆಂದಾಗಲಿ ಭಾವಿಸ

ಕೂಡದು. ಇವು ಅಂತರಾತ್ಮಕವಾದ ಶಿಸ್ತೆಂಬ ಜೀವದ ಹೊರಗಳ ಗುರುತುಗಳು. ಈ ಶಿಸ್ತೆಗೆ ಮೂಲಾಧಾರವಾದ ಮತ್ತು ಅಂತಯಾರ್ಮಿಗಳಾದ ತತ್ವಗಳು ಅವ್ಯಕ್ತವಾಗಿ ಬಾಹ್ಯಕರ್ಮಗಳಲ್ಲಿ ಸಾಕ್ಷಾತ್ಕಾರವಾಗಬೇಕು.

ಮರಿಗಳ ಶಿಸ್ತೆಂಬುದೇ ಆ ನಯಸ್ಸಿನ ಮಕ್ಕಳಿಗೆ ಅನುಗುಣವಾದ ರೀತಿಯದು. ಮತ್ತು ಈ ಶಿಸ್ತನ್ನು ಆಚರಣೆಯಲ್ಲಿ ತರುವುದು ಸುಲಭಸಾಧ್ಯ. ಆದು ಮಕ್ಕಳ ಸ್ವಭಾವವನ್ನು ಸೌಹಾದ್ರ್ಯಭಾವದಿಂದ ತಿಳಿದುಕೊಳ್ಳುವ ದರ ಮೂಲಕ ಪ್ರಾರಂಭವಾಗುತ್ತದೆ. ನಿಜವಾಗಿಯೂ ತುಂಟತನವನ್ನು ಮಾಡುವ ಮಕ್ಕಳು ಬಹಳ ವಿರಳ ವೆಂಬುದನ್ನೂ ಮತ್ತು ಅವರ ತುಂಟತನವು ಪದಾರ್ಥಗಳ ಪರಿಚಯ ಮಾಡಿಕೊಳ್ಳುವ ಆಶೀರ್ಯಂದಾಗಲಿ, ತಮ್ಮಲ್ಲಿ ಹೊಸದಾಗಿ ಕಂಡುಬರುವ ಶಕ್ತಿಗಳನ್ನು ಉಪಯೋಗಿಸಬೇಕೆಂಬ ಆಕಾಂಕ್ಷೆಯಿಂದಾಗಲಿ, ತಮ್ಮ ವ್ಯಕ್ತಿ ವೈಶಿಷ್ಟ್ಯವನ್ನು (Individuality) ಅಥವಾ ಸ್ವಾತಂತ್ರ್ಯವನ್ನು ಅನುಭವಿಸಬೇಕೆಂಬ ಅವೇಕ್ಷೆಯಿಂದಾಗಲಿ ಅಥವಾ ಬಾಹ್ಯಕಾರಣಗಳಿಂದ ಕೋಷೋದ್ದೇರ್ಕವಾಗಿ ಹಟ್ಟಿಡಿಯುವುದರಿಂದಾಗಲಿ ಉಂಟಾಗುತ್ತೆಂಬುದನ್ನೂ ತಿಳಿಯುತ್ತದೆ. ಆದುದರಿಂದ ಮಕ್ಕಳಲ್ಲಿ ಯಾವುದು ಒಳ್ಳೆಯದಿದೆಯೋ ಅದಕ್ಕೆಲ್ಲಾ ರಂಜನೆಯನ್ನು ಉಟುಮಾಡುತ್ತದೆ. ಆದು ವಿಧೀಯತೆಗಾಗಿಯೇ (ಶಿಕ್ಷೆಯ ಭಯಕ್ಕಾಗಲ್ಲ) ವಿಧೀಯತೆಯನ್ನು ಅವೇಕ್ಷಿಸುತ್ತದೆ. ಸಂಘದ ಏಳಿಗೆಗಾಗಿ ಪ್ರತಿಯೊಬ್ಬನೂ ಸಹಾಯಮಾಡಬೇಕೆಂದು ಹೇಳುತ್ತದೆ. ಈ ರೀತಿಯಾಗಿ ಮಕ್ಕಳಲ್ಲಿರುವ “ಉತ್ತಮಾತ್ಮ” (Higher individuality)ಕ್ಕೆ ಒತ್ತಾಸೆಕೊಟ್ಟು ಆದನ್ನು ಅಭಿವೃದ್ಧಿಗೊಳಿಸುತ್ತದೆ. ಆದು ಭಯದ ನಿರ್ಬಂಧದಿಂದಲ್ಲ, ಸ್ತ್ರೀತಿಯ ಬಂಧನದಿಂದ ಆಳುತ್ತದೆ.

ಆಕೇಲನ ವ್ಯಕ್ತಿತ್ವ ಮತ್ತು ಭಾರತ್ವವರ್ಗದ ಉಚ್ಚಾರಭಾವ ಇವೆರಡೂ ಉಚ್ಚಾರವಾದ ವಿಧೀಯತೆಯನ್ನು ಉಟುಮಾಡುವುದರಲ್ಲಿ ಮುಖ್ಯ ಸಹಕಾರಿಗಳು. ಈ ಎರಡರಲ್ಲಿ ಆಕೇಲನ ವ್ಯಕ್ತಿತ್ವದ ಪರಿಣಾಮವು ಮರಿಗಳ ಮೇಲೆ ಸದಾ ಇರುವುದರಿಂದಲೂ, ಹೆಚ್ಚು ಸಮಾಧಾನ ಸ್ಥಾವಾಗಿರುವುದರಿಂದಲೂ ಮತ್ತು ಬಹಳ ಮಟ್ಟಿಗೆ ವೈಶಿಷ್ಟ್ಯ ಸಂಬಂಧವುಳ್ಳದಾಗಿರುವುದರಿಂದಲೂ ಬಹಳ ಮುಖ್ಯವಾದದ್ದು. ಆಕೇಲನಿಗೆ ಸ್ವತಃ ಆಳುವ ಶಕ್ತಿಯಲ್ಲಿ

ದಿದ್ದರೂ, ಸ್ತ್ರೀತಿ, ಮರ್ಯಾದೆ, ವಿಧೀಯತೆ ಇವು ಹುಟ್ಟು ವಂತೆ ಮಾಡುವ ಶಕ್ತಿಯಿಲ್ಲದೇ ಹೊದರೂ ಹಿಂಡಿನಲ್ಲಿ ಶಿಸ್ತು ಇರುವುದೇ ಇಲ್ಲ. ಒಂದುವೇಳೆ ಇದ್ದರೂ ಅದು ಹಿಂಡಿನ ಕ್ರಮಕ್ಕೆ ಸಂಬಂಧಪಟ್ಟದಾಗಿರುವುದಿಲ್ಲ. ಬರಿಯ ಆತ್ಮಶಕ್ತಿಯು ಸಾಲದೆಂಬುದನ್ನು ನಾನು ಗಮನದಲ್ಲಿಡೆ ಬೇಕು. ಹಿಂಡಿನ ಶಿಸ್ತು ಆಕೇಲನ ವ್ಯಕ್ತಿಬಲದಮೇಲೆ ನಿಂತಿದ್ದರೆ ಆಕೇಲನಿಲ್ಲದಾಗ ಬೇರೆಯಾರಾದರೂ ಹಿಂಡಿನ ಕೆಲಸನನ್ನು ನಡೆಸಬೇಕಾದಲ್ಲಿ ಕೆಲಸವೇ ನಿಂತು ಹೋಗುವುದು. ಯಾರಿಗೆ ವಿಧೀಯತೆಯನ್ನು ತೋರಿಸಬೇಕೋ ಅವರೆಲ್ಲರಲ್ಲಿಯೂ ವಿಧೀಯತೆಯಿಂದ ನಡೆದುಕೊಳ್ಳುವ ಅಭ್ಯಾಸವನ್ನು ಮರಿಗಳಿಗೆ ಮಾಡಿಸಬೇಕೆಂಬುದೇ ನಮ್ಮು ಉದ್ದೇಶ. ಈ ಸಂದರ್ಭದಲ್ಲಿ ಮರಿಗೆ ಭಾರತ್ವವರ್ಗದಲ್ಲಿ ರುವಂಭಕ್ತಿ ವಿಶ್ವಾಸಗಳು ನಮಗೆ ನೇರವಾಗಿ ಬರುತ್ತವೆ. ಮರಿಯು ತಾನು ಮರಿಯಾಗಿರುವ ಕಾರಣದಿಂದಲೇ ವಿಧೀಯನಾಗಿರುತ್ತಾನೆ. ಅವನು ಸೌರ್ಯ ಭಾರತ್ವವರ್ಗಕ್ಕೆ ಸೇರಿದವನಾದ್ದರಿಂದ ವಿಧೀಯನು; ಒಂದು ಹಿಂಡಿಗೆ ಸೇರಿದವನಾದ್ದರಿಂದಲ್ಲ.

ಮುಖಂಡನಿಗೆ (Sixer) ಮರಿಯು ವಿಧೀಯನಾಗಿರುವ ವಿಚಾರದಲ್ಲಿ ಈಚೆಗೆ ನಮ್ಮು ಅನುಭವದಲ್ಲಿ ಕಂಡು ಬಂದಿರುವುದರಲ್ಲಿ, ನಾಯಕರ ಮೇಲ್ವಿಚಾರಣಗೊಳಿಸಬ್ಬತ್ತು ಮಾತ್ರ ಮುಖಂಡನು ಮರಿಗಳ ಮೇಲೆ ಅಧಿಕಾರ ನಡೆಸುವುದು ಸರಿಯಿಂತ ಕಂಡುಬಂದಿದೆ. ಮರಿಯು ಮುಖಂಡನಿಗೆ ವಿಧೀಯತೆಯನ್ನು ತೋರಿಸುವಾಗಲೂ ಅದು ಆಕೇಲನ ವ್ಯಕ್ತಿತ್ವದಿಂದಲೇ ಆಗತಕ್ಕದ್ದು. ಆಕೇಲನಿಲ್ಲದಿರುವಾಗ ಮುಖಂಡರಿಗೆ ಸಂಪೂರ್ಣಾರ್ಥಿಕಾರವನ್ನು ಕೊಡುವುದರಿಂದ ಸೌರ್ಯ ವಯಸ್ಸಿಗೆ ಅನುಗುಣವಾದ “ಗುಂಪಿನ ಭಾವನೆ” (Gang spirit) ಯನ್ನು ಅಕಾಲದಲ್ಲಿಯೇ ಉಂಟಿಮಾಡಿದಂತಾಗಿ ಅದರಿಂದ ಒಳ್ಳಿಯದಕ್ಕೆ ಬದಲಾಗಿ ಕೇಡುಂಟಾಗುವುದು.

ಹಿಂಡಿನ ಶಿಸ್ತು ಗುಂಪಿನ ಶಿಸ್ತನಷ್ಟು ಹೆಚ್ಚಿನ ಅಂತಸ್ತನ್ನು ಹೊಂದಿರುವುದಿಲ್ಲ. ಸೌರ್ಯ ಗುಂಪಿನಲ್ಲಾದರೋ ಶಿಸ್ತನಿಂದ ಕೊಡಿದ ಪೂರ್ಣ ಸ್ವಾತಂತ್ರ್ಯ ಮತ್ತು ಸ್ವಂತಲುತ್ತರ ವಾದಿತ್ವ ಇರುತ್ತವೆ. ಹಿಂಡಿನಲ್ಲಿ ಇವು ಅಷ್ಟೇ ಮಟ್ಟಿಗೆ ಇರುವುದು ಅಸಾಧ್ಯ. ಹಿಂಡಿನಲ್ಲಿ ಮರಿಗಳು

ಆಕೇಲನು ಹೇಳಿದ್ದಕ್ಕೆ ಕೂಡಲೇ ಅನುಗುಣವಾಗಿ ನಡೆಯುವುದಲ್ಲದೆ ಅವರು ಹಿರಿಯ ತೋರೆನ ಆಸರೆಯಲ್ಲಿರುತ್ತಾರೆ. ಹಿಂಡಿನಲ್ಲಿ ಮರಿಗಳಿಗೆ ಸಲಿಗೆ ಹೆಚ್ಚು; ಕೆಲಸಲಘು. ಸೌರ್ಯ ವಯಸ್ಸಿನಲ್ಲಿ ಸ್ವಲ್ಪಮಟ್ಟಿಗೆ ಕರಿಣವಾದ ಶಾಸನವೇ (Rule) ಅವಶ್ಯಕ. ಇದಕ್ಕೆ ನಮ್ಮ ಪೂರ್ವಪರಿಚಿತವಾದ “ಸುಖದ ಸಂಸಾರ” (Happy family) ವೇ ಸಾಮ್ಯ. ಆಕೇಲನೇ ಆ ಸಂಸಾರದ ಪ್ರೋಫೆಕ್ಟ. ಮುಖಂಡರು ಚಿಕ್ಕಮಕ್ಕಳ ಹೈಮಲಾಖಗಳನ್ನು ನೋಡಿಕೊಳ್ಳುವ ದೊಡ್ಡ ಹುಡುಗರು.

ನಾವು ಹಿಂಡಿನಲ್ಲಿ ಕೊಡುವ ಸಲಿಗೆ ಮತ್ತು ಕೆಲಸದ ಲಾಘವ ಇವುಗಳ ವಿಚಾರದಲ್ಲಿ ತುಂಬಾ ಎಚ್ಚರಿಕೆಯಿಂದಿರಬೇಕು. ಬಲಾತ್ಮಾರದಿಂದ ಮಾಡುವ ಶಾಸನಕ್ಕೆ ವಿರೋಧ ಭಾವವನ್ನು ತೋರ್ವಡಿಸುವ ಆಸಕ್ತಿಯಲ್ಲಿ ದಂಡಿಗಿಯು ಉದುರು ಕಡೆಗೆ ಬಹಳಮಟ್ಟಿಗೆ ಬಾಗುವುದುಂಟು. ಬಲದಿಂದ ಮಾಡುವ ಶಾಸನಕ್ಕೆ ಪ್ರತಿಯಾಗಿ ಶಾಸನವೇ ಇಲ್ಲದಂತೆ ಮಾಡುವ ಒಂದು ಭಾವನೆಯು ಈಚೆಗೆ ಹುಟ್ಟುತ್ತಿರುವುದು ಸ್ವಲ್ಪಮಟ್ಟಿಗೆ ಕಂಡುಬರುತ್ತದೆ. ನಮಗೆ ಸ್ತ್ರೀತಿಯಿಂದ ಮಾಡುವ ಶಾಸನದ ಅವಶ್ಯಕತೆಯಿರುವುದು ನಿಜವಾದರೂ ಶಾಸನವು ಬೇಕೇಬೇಕು. ಶಿಸ್ತನಿಲ್ಲದಿದ್ದಲ್ಲಿ ಮಕ್ಕಳ ವಿಚಾರದದಲ್ಲಿ ನಾವು ನಡೆಸುವ ಕೆಲಸವೆಲ್ಲಾ ಹಾಳಾಗುವುದಲ್ಲದೆ ಜನರ ಎದುರಿನಲ್ಲಿ ಚಳವಳಿಗೆ ನಾವು ಅವಮಾನವನ್ನುಂಟುಮಾಡಿದಂತಾಗುತ್ತದೆ.

ನಮ್ಮ ಶಿಸ್ತನ ಅಂತಸ್ತನ್ನು ಅಳೆಯಲು ಯಾನ ಸಾಧನಗಳುಂಟಿಂದು ನೀವು ಕೇಳಬಹುದು.

ನಾವು ಎದುರಿಗಿಲ್ಲದಿರುವಾಗ ಮರಿಗಳಾಗಲಿ ಹಿಂಡಾಗಲಿ ಇತರರಿಗೆ ವಿಧೀಯತೆಯನ್ನು ತೋರಿಸುವುದರಿಂದ ಕಂಡುಹಿಡಿಯಬಹುದು. ನಾವಿಲ್ಲದಿರುವಾಗ ಬೇರೆ ನಾಯಕರು, ತಂದೆತಾಯಿಗಳು, ಉಪಾಧಾರ್ಯರು ಮತ್ತು ವಿಧೀಯತೆಯನ್ನು ಪ್ರತ್ಯೇಕಿಸುವ ಅರ್ಹತೆಯನ್ನು ಇತರರು; ಇವರೆಲ್ಲರಿಗೂ ಅವರು ವಿಧೀಯರಾಗಿರುತ್ತಾರೋ ಇಲ್ಲವೋ ಎಂಬುದರ ಮೂಲಕ ಶಿಸ್ತನ ಅಂತಸ್ತನ್ನು ಕಂಡುಹಿಡಿಯಬಹುದು. ಯಾವುದಾದರೂ ಹಿಂಡಿಗೆ ಸಂಬಂಧಪಟ್ಟ ಸಂಸ್ಕಾರವು (Pack ceremony) ನಡೆಯುವ ಕಾಲದಲ್ಲಿ, ಆಕೇಲನು ಹೊಸ ಆಟವನ್ನು ಹೇಳಿಕೊಡುವಾಗ,

ಕೆಧೀಯನ್ನು ಹೇಳುತ್ತಿರುವಾಗ, ಪ್ರಕಟಣೆಗಳನ್ನು ಓದಿ ಹೇಳುತ್ತಿರುವಾಗ, ಇತರಂಗೆ ತೊಂದರೆಯಾಗದಿರಲು ನಿಶ್ಚಯದಾಗಿರುವಂತೆ ಹೇಳಿದಾಗ, ಅಥವಾ ಇತರ ಆನವ ಶ್ಯಕವಾದ ಕಾಲಗಳಲ್ಲಿ, ಗಲಾಟಿ ಮಾಡುತ್ತಿರಬಾರದು. ವಿಧೀಯತೆಯು ಆಜ್ಞೆಯನ್ನು ಕೊಟ್ಟಕೂಡಲೇ ಕಂಡುಬರಬೇಕು. ಅದೇ ಆಜ್ಞೆಯನ್ನು ಪುನಃ ಕೊಡುವ ಆವಶ್ಯಕತೆಯು ತೋರಿಬರಕೂಡದು. “ವ್ಯಾಕ್” ಎಂದು ಹೇಳಿದ ಕೂಡಲೇ ಯಾವ ಮರಿಯಾಗಲಿ ಯಾವ ಕೆಲಸ ದಲ್ಲಿ ಎಷ್ಟು ಮ್ಗ್ನಾನಾಗಿದ್ದರೂ ಕೂಡ ತಕ್ಷಣ ವಿಧೀಯತೆಯನ್ನು ತೋರಿಸಬೇಕಲ್ಲದೆ, ವಿಧೀಯತೆಯು ಸಂಪೂರ್ಣತೆಯುಳ್ಳದ್ದಾಗಿರಬೇಕು. ಕೊನೆಯ ಮಾತಾಗಿ ವಿಧೀಯತೆಯು ಮನಃಸೂರ್ವಕವಾದ್ದಾಗಿರಬೇಕು. ಏನೋ ಹೇಗೋ ಮಾಡಿದರೆ ಸಾಲದು. ಕೂಗಿದಕೂಡಲೇ ಓಡಿ ಬರಬೇಕು. ಹೇಳಿದಕೂಡಲೇ ಕೆಲಸಮಾಡಬೇಕು. ಗೊಣಗುಟ್ಟಬಾರದು.

೪.

ಹಿಂಡಿನಲ್ಲಿ ಶಿಸ್ತನ್ನು ಆಚರಣೆಗೆ ತರಲು ನಿಯಾಸುಕವಾದ ವಿಧಿಗಳ ಒಂದು ಪಟ್ಟಿಯನ್ನು ಬರೆದುಕೊಡಲು ಸಾಧ್ಯವಿಲ್ಲ. ಹಿಂದೆ ಹೇಳಿರುವ “ಸಂತೋಷದ ಸಂಸಾರ” ವೆಂಬ ವಾತಾವರಣದಲ್ಲಿ ಇದು ಅಭಿವೃದ್ಧಿಗೆ ಬರುವುದು ಬಹಳ ಸುಲಭ. ಆ ವಾತಾವರಣವು ಸ್ತ್ರೀತಿ, ಸಂಬುಗದೆ ಮತ್ತು ಸಂತೋಷ ಇವುಗಳಿಂದ ತುಂಬಿರುವುದಾದರೆ ಮರಿಗಳಲ್ಲಿ ತಾವು ಒಳ್ಳಿಯವರಾಗಿರಬೇಕೆಂಬ ಅವೇಕ್ಷೆಯು ಹುಟ್ಟುತ್ತದೆ. ಈ ವಿಚಾರದಲ್ಲಿ ಕೆಲವು ಸಲಹೆಗಳ ವಿಚಾರವಾಗಿ ನಾವು ಆಶೋಚನೆ ಮಾಡಬಹುದು. ಪದಾರ್ಥಗಳ ವಿಚಾರ ವಿಮರ್ಶೆ ಮಾಡುವುದಕ್ಕೂ ತಮ್ಮಲ್ಲಿರುವ ಶರ್ತೆ ವಿಶೇಷಗಳನ್ನು ಕಂಡುಹಿಡಿದುಕೊಳ್ಳುವುದಕ್ಕೂ ಅವರಿಗೆ ಬೇಕಾದಪ್ಪು ಅವಕಾಶಗಳನ್ನು ಕಲ್ಪಿಸಿಕೊಡಬೇಕು. ಅದೇ ರೀತಿಯಲ್ಲಿಯೇ ಕೆಟ್ಟಕೆಲಸಗಳನ್ನು ಮಾಡುವುದಕ್ಕೂ ದುವ ಅವಕಾಶಗಳನ್ನು ತಪ್ಪಿಸಬೇಕು. ಮರಿಯ ಕೊಡಲಿಯಿಂದ ಗಾಯ ಮಾಡಿಕೊಳ್ಳಬಾರದೆಂತ ನಿಮ್ಮ ಅಭಿಪ್ರಾಯವಿದ್ದಲ್ಲಿ ಅವನಿಗೆ ಕೊಡಲಿಯು ಸಿಕ್ಕುದಂತೆ ಇಡಿ. ಮರಿಯ ವೃಕ್ಷತ್ವಕ್ಕೆ ಗೌರವವನ್ನು ಕೊಡಿ ಮತ್ತು ಅವನು ಸ್ವಾತಂತ್ರ್ಯ ಭಾವವೂ ಮತ್ತು ಹಟಸಾಧನೆಯೂ ಹುಟ್ಟುವ ವಯಸ್ಸಿನಲ್ಲಿರುತ್ತಾನೆಂಬುದನ್ನು ಗಮನದಲ್ಲಿಡೆ. ಕೋವ,

ಗಂಟುಮುಖ, ಅಥವಾ ಬೇಜಾರು ಹುಟ್ಟಿಸೋಣ ಇವುಗಳಿಂದ ಅವನಲ್ಲಿ ತುಂಟಿತನೆ ಉಂಟಾಗುವಂತೆ ಮಾಡಬೇಡಿ. ನಿರಂಕುಶವಾಗಿ ಕೆಲಸ ಮಾಡುವುದು, ಅವಹೇಳನ್, ಸಮಯ ಬಂದಂತೆ ಬದಲಾಯಿಸಿಕೊಳ್ಳುವುದು, ಹಟಪಿಡಿಯುವುದು, ಮತ್ತು ಪಕ್ಕಪಾತ ಇವುಗಳನ್ನು ನಿಮ್ಮಿಂದ ಬಹಳ ದೂರವಾಗಿಡಬೇಕು.

ನಿನ್ನ ಮರಿಗಳಿಂದ ಅವೇಕ್ಷಿಸುವ ವಿಧೀಯತೆಯು ಎಷ್ಟು ದೂಡ್ಡದೆಂಬುದನ್ನು ಜಾಳಿಸಕದಲ್ಲಿಡೆ. ಅನಾವಶ್ಯಕವಾಗಿ “ವ್ಯಾಕ್” ಎಂಬ ಆಜ್ಞೆಯನ್ನು ಕೊಡಬೇಡಿ. ಬಹಳ ಹೆಚ್ಚು ವಿಧೀಯತೆಯನ್ನು ಅವೇಕ್ಷೆ ಮಾಡಬೇಡಿ. ಸ್ವಲ್ಪಮಾಟ್ಟಿಗೆ ತಾರತಮ್ಯವಿರಲಿ ಮತ್ತು ನಿಮ್ಮ ಕೋಪಕ್ಕೆ ಅವಕಾಶವನ್ನು ಕೊಡಬೇಡಿ ಮತ್ತು ಎಲ್ಲಾ ಸಮಯಗಳಿಯೂ ಶಿಷ್ಟ ಒಂದೇ ಸಮವಾಗಿರಬೇಕೆಂತ ನಿರ್ಬಂಧವಿಡಿಸಬೇಡಿ.

ಹೆಚ್ಚು ತುಂಟಿತನೆ ಮಾಡಿ ನಿಮಗೆ ತೊಂದರೆ ಕೊಡುವ ಮರಿಯನ್ನು ಕಂಡುಹಿಡಿದು ಅವನನ್ನು ಹೆಚ್ಚಾಗಿ ಸ್ತ್ರೀತಿಸುವುದಕ್ಕೂ ಮತ್ತು ಅವನ ಅಂತರಂಗವನ್ನು ತಿಳಿಯುವುದಕ್ಕೂ ಹೆಚ್ಚು ಪ್ರಯತ್ನ ಮಾಡಿ. ಹಾಗೆ ಮಾಡಿದ್ದಲ್ಲಿ ಅವನು ಪ್ರಯೋಜನಕ್ಕೆ ಬಾರದವನೆಂತಲೂ ಮತ್ತು ಅವನು ಯಾವಾಗಲೂ ಕೆಟ್ಟದ್ದನ್ನೇ ಮಾಡುತ್ತಾನೆಂತಲೂ ನಿಮ್ಮ ಮನಸ್ಸಿಗೆ ದೃಢವಾಗಿಬಟ್ಟಲಿ ಅವನು ಹಾಗೆಯೇ ಮಾಡುತ್ತಾನೆ.

ಮಿಸ್ ಬಾಕ್ಲೆರ್ಯಾವರು ಬರೆದಿರುವ “ನಡತೆಯತ್ತಿಕ್ಷಣ” ಎಂಬ ಪುಸ್ತಕದಲ್ಲಿ “ವಾಗ್ದಂಡನೆ” (Reproof) ಎಂಬ ವಿಚಾರದಲ್ಲಿ ಅವರು ಬರೆದಿರುವುದನ್ನು ಚೆನ್ನಾಗಿ ತಿಳಿದುಕೊಳ್ಳಿ. ಅವರು ಹೇಳುವುದೇನೆಂದರೆ “ಮುಡುಗರಿಗೆ ಬಯ್ದು ಹೇಳಬೇಕಾಗಿ ಬಂದಾಗ, ಅವರು ಮಾಡಿದ ತಪ್ಪಿನಿಂದ ದೂಡ್ಡವರ ಮನಸ್ಸಿಗೆ ಎಷ್ಟು ಕೋಪವುಂಟಾಯಿತೆಂಬುದನ್ನು ಗಣನೆಗೆ ತಂದುಕೊಂಡು ಅದಕ್ಕೆ ಅನುಸಾರವಾಗಿ ವಾಗ್ದಂಡನೆಯನ್ನು ಮಾಡಬಾರದು.....
.....ಮತ್ತು ಅದರಿಂದ ಇತರರ ಮನಸ್ಸಿಗೆ ಎಷ್ಟು ಬೇಸರವಾಯಿತು ಎಂಬುದನ್ನು ಲೆಕ್ಕಿಸಬಾರದು” ನಿಮ್ಮ ವಾಗ್ದಂಡನೆಯ ಕಾರಣವು ಅವನು ಮಾಡಿದ ತಪ್ಪಿನ ಉದ್ದೇಶದ ಕೆಟ್ಟ ತನಕ್ಕೆ ಅನುಸಾರವಾಗಿರಬೇಕು. ತಪ್ಪಿಮಾಡಿದ ಹುಡುಗನಿಗೆ (ಅವನ

ಸಿತ್ತಿ, ಮನಸ್ಸು, ವಯಸ್ಸು ಮುಂತಾದುವುಗಳನ್ನು ಗಮನಿಸಿ) ಅವನುಮಾಡಿದ ಗೊತ್ತಾದ ತಪ್ಪಿಗಾಗಿ ಎಷ್ಟು ಮಟ್ಟಿಗೆ ವಾಗ್ದಂಡನೆಯು ಅವಶ್ಯಕನೋ ಅಷ್ಟೇ ಮಾಡಬೇಕು.

ಕ್ರಮ ತಪ್ಪದೆ ಬರುವುದು, ಕಾಲಕ್ಕೆ ಸರಿಯಾಗಿ ಬರುವುದು, ಕೂಟಕ್ಕೆ ಬರುವಾಗಲೇಲ್ಲ ಕಬ್ಬಿ ಉಡುವನ್ನು ಹಾಕಿಕೊಂಡು ಬರುವುದು, ಸ್ನೇಹಲ್ಯವನ್ನನು ಸರಿಸುವುದು, ಮತ್ತು ವಂದನೆಮಾಡುವುದು ಇವುಗಳಿಂದ ಶಿಸ್ತಿನ ಮೇಲುಂಟಾಗುವ ಪರಿಣಾಮವನ್ನು ತಿಳಿದು ಅವುಗಳನ್ನು ಆಚರಣಿಗೆ ತರಬೇಕು. ಮತ್ತು ಈ ವಿಚಾರಗಳಲ್ಲಿ ಲಾಲ್ನಿ ಮೇಲ್ಪುಂಗಿ ಯಾಗಿರಬೇಕು. ಕೆಲವು ಕಾಲದೆ

ಹಿಂದೆ ಬಹಳ ಗಟ್ಟಿಗನಾದ ಒಬ್ಬ ಆಕೇಲನಿದ್ದನು. ಅವನಲ್ಲಿ ಕಾಲಕ್ಕೆ ಸರಿಯಾಗಿ ಬರದೆ ಇರುವ ಬಂದು ಪ್ರಬಲವಾದ ದೋಷವಿದ್ದಿತು. ಅವನು ತನ್ನ ಹಿಂಡಿನಲ್ಲಿದ್ದ ಮುಖಿಂಡರಿಗಲ್ಲಾ ಮುಂದಿನ ದಿನದ ಕೂಟದ ವಿಚಾರವಾಗಿ ಹೇಳುತ್ತಿದ್ದನು. ಆಗ ಒಬ್ಬ ಮುಖಿಂಡನು (ನಿಜವಾದ ಆಸಕ್ತಿಯಿಂದ ಎದ್ದನಿಂತು) “ಆಕೇಲ, ನೀವು ಎಷ್ಟುಹೊತ್ತಿಗೆ ಬರುತ್ತೀರಿ ಸರಿಯಾದ ಹೊತ್ತಿಗೆ ಬರುತ್ತೀರೋ ಅಥವಾ ನಿತ್ಯದಂತೆ ಬರುತ್ತೀರೋ” ಎಂದು ಕೇಳಿದನು.

ಭೀಲ.

(ಮುಂದುವರಿಯುವುದು).

ಪೆಟ್ಟೊಲ್ಲೊ ಲೀಡರಿಗೊಂದು ಕಾಗದ.

(ರೋಲ್ಯಾಂಡ್ ಇ. ಫಿಲಿಪ್ಸ್ ರವರ ಪುಸ್ತಕದ ಅನುವಾದ)

ನನ್ನ ಸ್ತ್ರೀತಿಯ ಶ್ಯಾಮೂ,

ನಿನು ನನ್ನಂತಹ ವಯಸ್ಸಾದ ದೊಡ್ಡವನು ನಿನಗೆ ಹಸನ್ನುಖಿಯಾಗಿರುವ ವಿಚಾರದಲ್ಲಿ ಬರಿಯಬೇಕೆಂದು ನಿರೀಕ್ಷಿಸುವುದು ನನಗೆ ಆಶ್ಚರ್ಯವನ್ನುಂಟುಮಾಡುತ್ತದೆ, ಆದರೂ ಪ್ರಯತ್ನಮಾಡಿ ನೋಡುತ್ತೇನೆ.

ಹಿಂದೆ ಈ ನಿಯಮವೇ “ಸೌತ್ತಮು ಎಲ್ಲಾ ಸಂದರ್ಭಗಳಲ್ಲಿಯೂ ಹಸನ್ನುಖಿಯಾಗಿರುತ್ತಾನೆ” ಎಂದಿದ್ದು ನಿನಗೆ ಜಾಳ್ಳು ಪಕವಿರಬಹುದು. ಆ ನಿಯಮವು ಈಚೆಗೆ ಬದಲಾವಣೆ ಹೊಂದಿ “ಸೌತ್ತಮು ಯಾವ ಕಷ್ಟವುಂಟಾದರೂ ಹಸನ್ನುಖಿಯಾಗಿರುತ್ತಾನೆ. ಮತ್ತು ಶಿಳ್ಳ ಹೊಡೆಯುತ್ತಾನೆ” ಎಂದಿದೆ.

ಇದನ್ನು ಚೀಫ್ ಸೌತ್ತರವರು ಬದಲಾಯಿಸಿದ್ದಕ್ಕೆ ಒಬ್ಬ ದಡ್ಡ ಸೌತ್ತಮು ಯಾರೋ ಮರಣಹೊಂದಿದವರ ಶವವನ್ನು ತೆಗೆದುಕೊಂಡು ಹೋಗುವಾಗ ಹುಚ್ಚುಹುಚ್ಚಾಗಿ ನಗಲು ಪ್ರಾರಂಭಿಸಿದು ಮತ್ತು ಇನ್ನೂಕೆಲವು ಅನವಶ್ಯಕವೂ ಅಸಂಗತವೂ ಆದ ಸಂದರ್ಭಗಳಲ್ಲಿ ಅನೇಕರು ನಕ್ಕಡ್ಡಾಗಿ ಕಾರಣವಾಗಿದೆ.

ಈ ರೀತಿ ನಿಯಮವು ಬದಲಾಯಿಸಲ್ಪಟ್ಟಾಗ ಕೆಲವರು ಹುಡುಗರು ತಾವು ಹಸನ್ನುಖಿಗಳಾಗಿಲ್ಲದಿರುವ ವಿಚಾರದಲ್ಲಿ ತಮ್ಮ ಸೌತ್ತಮು ಮಾಸ್ಟರ್ ಹೊಂದರೆ ಮುಂದೆ ತಪ್ಪಿವುದೆಂದು ತಿಳಿದುಕೊಂಡ ವಿಚಾರವು ನನಗೆ ಗೊತ್ತು. ಆವರು “ನಮಗೆ ಯಾವ ಕಷ್ಟವೂ ಬಂದಿಲ್ಲ” ಎಂದು ಉತ್ತರ

ಸಿದ್ಧ ಮಾಡಿಕೊಳ್ಳುತ್ತಿದ್ದರು.

ಆದರೆ ನಿನಗೆ ಕಷ್ಟಬಂದಾಗ ಮಾತ್ರವೇ ನೀನು ಹಸನ್ನು ಖಿಯಾಗಿರಬೇಕೆಂಬುದು ಅಭಿಪ್ರಾಯವಲ್ಲ ವೆಂಬುದನ್ನೂ ಅನೇಕವೇಳೆ ಇತರರಿಗೆ ಕಷ್ಟಬಂದಾಗಲೂ ನೀನು ಹಸನ್ನು ಖಿಯಾಗಿರಬೇಕೆಂಬುದನ್ನೂ ಜ್ಞಾಪಕದಲ್ಲಿಡಬೇಕು.

ನಾನು ಒಂದು ದಿನ ಕೆಲವು ಸ್ಕೌಟುಗಳ ಜೊತೆ ಸೇರಿ ಒಂದು ನಾಟಕದಲ್ಲಿ ಪಾತ್ರವನ್ನು ವಹಿಸಿದೆ. ನಾನು ಆ ನಾಟಕದಲ್ಲಿ ನಾಯಿಕೆಯ ಬಳಿ ನನ್ನ ಪ್ರೇಮವನ್ನು ಪ್ರದರ್ಶನ ಮಾಡಲು ಹೋದಾಗಲೆಲ್ಲಾ ನಾನು ಅಂಟಿಸಿಕೊಂಡಿದ್ದ ಮಿಂದಿನ ಬಿದ್ದು ಹೋಗುವ ಹಾಗಾಗುತ್ತಿತ್ತು. ಆಗ ಅಲ್ಲಿದ್ದ ಒಬ್ಬ ಪೆಟ್ರೋಲ್ ಲೀಡರು ನನ್ನ ಕಷ್ಟವನ್ನು ನೋಡಿ ಹೊಟ್ಟೆ ಬಿರಿಯುವಂತೆ ನಕ್ಕಡೇ ನನಗೆ ಒಂದು ವಿಧವಾದ ಹಟವನ್ನು ಹುಟ್ಟಿಸಿತು.

ನಿಜವಾಗಿಯೂ ಸನ್ನಿಹಿತವು ಜೆನ್ನಾಗಿಯೇ ಇತ್ತು ಹಾಗೆ ನಗುತ್ತಿದ್ದ ಪೆಟ್ರೋಲ್ ಲೀಡರು ರಂಗದ ಹಿಂಭಾಗದಲ್ಲಿ ನಿಂತು ನಮಗೆ ಸ್ವಾತ್ಮ ಪಾತ್ರಗಳ ಮಾತ್ರಗಳನ್ನು ಜ್ಞಾಪಿಸಿಕೊಡುತ್ತಿದ್ದವನು. ಪ್ರೇಕ್ಷಕರೆಲ್ಲರೂ ಆ ನಗುವು ಆ ನಾಯಿಕೆಯಿಂದ ಬಂತೆಂತಲೂ, ಆಕೆಯು ನನ್ನ ಪ್ರೇಮಾಲಾವಗಳಿಂದ ಸಂತೋಷಪಟ್ಟು ನಗುತ್ತಿದ್ದ ಶೆಂತಲೂ ತಿಳಿದುಕೊಂಡರು.

ಕೆಲವು ಕಷ್ಟಗಳಲ್ಲಿ ಸ್ಕೌಟುಗಳು ಹೇಳಿಸಿಕೊಳ್ಳಬೇಕೇ ನಗಲು ಪ್ರಾರಂಭಿಸುತ್ತಾರೆ. ಒಂದು ಟೂರಿಸ್ಟಲ್ಲಿ ಹೀಗಾಯಿತು. ಸ್ಕೌಟ್ ಮಾಸ್ಟ್ ರು ಸ್ಕೌಟುಗಳಿಂದ ಚಂದಾ ವಸೂಲಾಡಲು ಉದ್ಯೋಗಿಸಿದರು. ಆದರೆ ಚಂದಾ ಪುಸ್ತಕವನ್ನೇ ಮರೆತುಬಂದಿದ್ದರು.

ನಗುವಿನ ವಿಚಾರವನ್ನು ಹೋಚಿಸಿಕೊಂಡರೇ ನಗುವುಂಟಾಗುತ್ತದೆ. ಆದರೆ ಈ ಎಂಟನೇ ನಿಯಮವು ಹಾಸ್ಯವಲ್ಲ. ಆದರ ಹಿಂದೆ ದೊಡ್ಡ ಅಭಿಪ್ರಾಯವಿದೆ.

ಆದೇನೆಂದರೆ ಸ್ಕೌಟ್ ಹಸನ್ನು ಖಿಯಾಗಿರುವ ದರ ಮೂಲಕ ತನ್ನ ಮತ್ತು ಇತರರ ಜೀವನದಿಂದ ತೊಂದರೆಗಳನ್ನು ಆಚಿಗೆ ಅಟ್ಟುವುದು.

ಒಂದು ದಿನ ರಾತ್ರಿ ಇಬ್ಬರು ಸ್ಕೌಟುಗಳು ತಮ್ಮ ಟೂರಿಸ್ಟ ನಿವಾಸಕ್ಕೆ ನಡೆದುಕೊಂಡು ಹೋಗುತ್ತಿದ್ದರು. ಅವರ ಮಂಡಿಗಳನ್ನು ನೋಡಿ ಕೆಲವು ಹುಡುಗಿಯರು ನಗಲು ಪ್ರಾರಂಭಿಸಿದರು.

ಹುಡುಗರಿಗೆ ಕೋವ ಬಂತು: ಆದಕ್ಕೆ ಕಾರಣವೇನೂ ಇರಲಿಲ್ಲ. ಹೋಗುವ ದಾರಿಯಲ್ಲಿ ಎಲ್ಲರಿಗೂ ಸಂತೋಷವನ್ನು ಉಟ್ಟಿಮಾಡುವುದು ಅವರ ಕರ್ತವ್ಯ. ಅವರು ಚಡ್ಡಿಗಳನ್ನು ಹಾಕಿಕೊಂಡದ್ದರಿಂದ ಅವರ ಮಂಡಿಗಳೇ ಇತರರು ಸಂತೋಷಪಡುವಂತೆ ಮಾಡುವುದಾದರೆ ಇದಕ್ಕಿಂತಲೂ ಸ್ಕೌಟ್ ಉಡುಪಿನ ವಿಚಾರದಲ್ಲಿ ಸಿದ್ಧಾಂತವು ಬೇರೆ ಇಲ್ಲ.

ಒಬ್ಬ ಹುಡುಗನನ್ನು ಮತ್ತೊಬ್ಬನು “ಕರೀತೋಳ,” ಎಂದು ಕರೆದದ್ದರಿಂದ ಅವನಿಗೆ ಬಹಳ ಕೋವ ಬಂದಿತು. ಅವನ ಪೆಟ್ರೋಲ್ ಲೀಡರು ಆ ಹುಡುಗನು ಕರ್ರಗಿಲ್ಲವೆಂತಲೂ ದಪ್ಪನಾಗಿಲ್ಲ ವೆಂತಲೂ ಹೇಳುವವರಿಗೂ ಅವನಿಗೆ ಸಮಾಧಾನವಾಗಿಲ್ಲ.

ಎಷ್ಟೋವೇಳೆ ಕೆಲವರು ನಮ್ಮನ್ನು “ಮಣಿಹಿಡಿದ ಮಂಡಿಯವರು” ಎಂದು ಕರೆದಿದ್ದಾರೆ. ಆದರೆ ನಮ್ಮ ಸಹನಿಗೆ ಮಣಿಹಿಡಿಲ್ಲವಲ್ಲಾ ಎಂದು ನಮಗೆ ಸಂತೋಷವುಂಟಾಗುತ್ತದೆ.

ಇನ್ನು ಕೆಲವರು, ಹೆಚ್ಚು ನಮ್ಮತೆಯಿಲ್ಲದವರು, ನಮ್ಮ ಮಂಡಿಗಳು ಕೊಳಕಾಗಿವೆಯೆಂದು ಹಾಸ್ಯ ಮಾಡುತ್ತಾರೆ. ಆದರೆ ಅವುಗಳು ಉಡುಪಿನೊಳಿಗೆ ಸೇರಿಹೋಗಿದ್ದರೆ ಅವುಗಳನ್ನು ಶುಭ್ರಗೊಳಿಸುವುದು ಅಷಾಧ್ಯವೆಂಬುದನ್ನು ಅವರು ಮರೆತ್ತು ಬಿಡುತ್ತಾರೆ.

ನಾನು ಹಿಂದೆ ಒಂದುದೊಡ್ಡ ಸ್ಥಳಕ್ಕೆ ಹೋದಾಗ ನನ್ನ ಜೊತೆಯಲ್ಲಿ ಕೆಲವರು ಸ್ತೋಟುಗಳಿದ್ದರು. ಅಲ್ಲಿ ಒಂದು ವಿಚಾತೀಯವಾದ ಸ್ಥಳದಲ್ಲಿ ಒಬ್ಬನು ಕಾಲುಮೇಲಾಗಿ ತಲೆಕೆಳಗಾಗಿ ಇದ್ದನು. ಅಲ್ಲಿಂದ ಸ್ವಲ್ಪ ಮುಂದೆ ಒಬ್ಬ ಸಭ್ಯನೂ (Gentle-man) ಒಬ್ಬ ಮಹಿಳೆಯೂ (Lady) ಅದೇ ರೀತಿ ಮಾಡುತ್ತಿದ್ದರನ್ನು ನೋಡಿ ನಮಗೆ ಜೋಡ್ಯವಾಯಿತು.

ಅದರ ಗುಟ್ಟೇನೆಂದರೆ ಅಲ್ಲಿ ಒಂದು ದೊಡ್ಡ ರಾಟೆವಾಳವಿತ್ತು. ಅದು ಯಾರಿಗೂ ಯಾವ ತೊಂದರೆಯನ್ನೂ ಕೊಡದಂತೆ ತನ್ನ ಷಟ್ಕಕ್ಕೆ ತಾನೇ ತಿರುಗುತ್ತಿತ್ತು.

ನಾವು ಖಂಡಿತ ತಲೆಕೆಳಗಾಗುವುದಿಲ್ಲವೆಂತೆ ಶಪಥ ಮಾಡಿಕೊಂಡು ಅದರಲ್ಲಿ ನಿಂತುಕೊಂಡೆನು. ಸ್ವಲ್ಪ ಹೊತ್ತಿನೊಳಗಾಗಿಯೇ ನಮ್ಮ ಪಾಡೂ ಹಾಗೆಯೇ ಆಯಿತು.

ಆ ಸುಖದ ರಾಟೆವಾಳವು (Joy-wheel) ಯಾರಾದರೂ ಕೂತುಕೊಳ್ಳಲಿ, ಬಿಡಲಿ, ತನ್ನ ಷಟ್ಕಕ್ಕೆ ತಾನೇ ಆನಂದವಾಗಿ ತಿರುಗುತ್ತಿರುತ್ತದೆ. ಅದೇ ಅದರ ಗುಟ್ಟು.

ಸ್ತೋಟು ಹಸನ್ನುಖವೂ ಆ ರಾಟೆವಾಳದಂತೆಯೇ. ಯಾವುದಾದರೂ ಕೂರತೆಯು ನಿಮ್ಮ ಮೇಲೆ ಕೂಡಲು ಒಂದರೆ ರಾಟೆವಾಳದ ರೀತಿಯಲ್ಲಿಯೇ ತಿರುಗಿಸಲ್ಪಟ್ಟು ಆಚೆಗೆ ಎಸೆಯಲ್ಪಡುತ್ತವೆ.

ನೀವು ಕನ್ನಡಿಯ ಮುಂದೆ ನಿಂತು ನಕ್ಕರೆ, ನಿಮಗೆದುರಾಗಿ ಇನ್ನೊಬ್ಬನು ನಗುವುದನ್ನು ನೀವು ಕಾಣುವಿರಿ. ಆದರೆ ಬಹಳ ಮಂದಿ ಸ್ತೋಟುಗಳಿಗಿರುವ ಒಂದು ಕೋಣೆಯಲ್ಲಿ ಹೋಗಿ ನಿಮ್ಮ ಹಸನ್ನುಖವನ್ನು ತೋರಿದರೆ, ಹಸನ್ನುಖಿಗಳಾದ ಅನೇಕರ ಪ್ರತಿಬಿಂಬವು ನಿಮ್ಮ ಕಣ್ಣಗೆ ಬೀಳುವುದು.

ನಿಮ್ಮಲ್ಲಿ ರುವ ಯಾವ ವಸ್ತುಗಳೇ ಆಗಲಿ ಕೊಟ್ಟಷ್ಟೂ ಕಡಮೆಯಾಗುತ್ತವೆ. ಈ ಹರುವ ದಿಂದ ಕೂಡಿದ ನಗೆಯಾದರೂ ವೆಚ್ಚ ವಾದಷ್ಟೂ ಹೆಚ್ಚುತ್ತಲೇ ಇರುತ್ತದೆ. ನಿಮ್ಮ ವಸ್ತುವು ನಿಮ್ಮಲ್ಲಿಯೇ ಇದ್ದು ಇತರರಿಗೂ ಹಂಚಿಕೊಳ್ಳುತ್ತದೆ.

ಮನೆಯಲ್ಲಿ ನಿಮ್ಮೊಂದಿಗಿರುವವರಿಗೂ ಮತ್ತು ಆಟವಾಡುವಾಗಲೂ ಕೆಲಸ ಮಾಡುವಾಗಲೂ ನಿಮ್ಮೊಡನೆ ಸೇರುವವರಿಗೂ ನೀವು ಕೊಡುವ ಸಂತೋಷದಾಯಕವಾದ ಜೊತೆಗಿಂತಲೂ ಹೆಚ್ಚನದು ಯಾವುದೂ ಇಲ್ಲ.

ಒಂದು ದೊಡ್ಡ ಆಫೀಸಿನಲ್ಲಿ ಕೆಲಸಮಾಡುತ್ತಿದ್ದವನೊಬ್ಬನು ಯಾವಾಗಲೂ ನಗುತ್ತಲೇ ಇದ್ದುದರಿಂದ ಎಲ್ಲರೂ ಆವನನ್ನು ಹಾಸ್ಯಮಾಡುತ್ತಿದ್ದರು. ಒಂದು ದಿನ ಅವನು ಮನೆಗೆ ಬರುತ್ತಿರುವಾಗ ಒಬ್ಬ ಭಿಕ್ಷುಕಿಯು ಶವನನ್ನು ಸಂಧಿಸಿ “ಸ್ವಾಮೀ, ನೀವು ನನಗೆ ಮಾಡಿರುವ ಮಹೋಪಕಾರಕಾಗಿ ನಿಮಗೆ ನಾನು ತುಂಬಾ ಖುಣ್ಯಾಗಿದೇನೇ” ಎಂದಳು.

ಆತನು “ನಾನು ನಿನಗೆ ಯಾವ ಉಪಕಾರವನ್ನೂ ಮಾಡಿದ್ದು ನನಗೆ ಜಾಳುವಕನಿಲ್ಲ” ಎಂದನು.

“ಹೌದು ಸ್ವಾಮೀ, ನೀವು ಉಪಕಾರ ಮಾಡಿದ್ದೀರಿ ನೀವು ಎಲ್ಲಾ ಕಾಲಗಳಲ್ಲಿಯೂ ನಗೆಮೊಗದಿಂದ ಇರುವುದು ನಮ್ಮಂಥಾ ಮುಪ್ಪಿನ ಕಷ್ಟ

జీవిగళిగే ఒందు మహదుపకార” ఎందు భిష్మశియు హేళిదళు.

నమ్ముల్లి రల్లి యూ ఈరితి ఉపకార మాడున శక్తియిదే—ఇదన్ను వ్యధివాదరూ మాడబహుదు ఆధవా నమ్మ మత్తు ఇతరర సంతోషక్కాదరూ ఉపయోగ మాడ బహుదు.

నమ్మూరినల్లి ఒబ్బ స్కౌట్టిద్దానే. ఆవన తాయి హేళని. నాను ఒందు దివస ఆవర మనిగే హోగిద్దాగ ఆకియు తన్న రామువు ఈగ ఒందూవరే వరుషద రిండే స్కౌట్టాదాగి సింద ప్రతిదినపూ సాయంకాల మనిగే బరు వాగ హసన్నుఖియాగి బరుత్తానేందూ ఆద రింద తనగే ఎమ్మో ఒళ్ళియదాగిదేయెందూ హేళిదళు.

ననగే రామువు సిక్కిదాగ ఇదర గుట్టో నేందు ఆవనన్ను కేళిదేను. ఆవను ఆ గుట్టోన్ను బహళ గోవ్యవాగి హేళిదను. ఆదేనేందరే ఆవను తమ్మ మనేయ బాగిలు వాడద మేలాభుగదల్లి “స్కౌట్టు యావాగలూ హసన్నుఖి” ఎందు చూకినింద కేత్తి దను.

హోసిలన్ను దాటువాగలేల్లా తప్పదే ఆదన్ను నోఱువుదన్ను ఆభ్యాసమాడిద్దను. ఇదరింద ఆవను జిం దినగళ కాలపూ తన్న తాయియ బళిగే హోగువాగలేల్లా హసన్నుఖి యాగియే హోగుత్తిద్దను.

జీవి స్కౌట్టురవరు “స్కౌట్టు కష్టబందా గలేల్లా హసన్నుఖియాగియూ శిళ్ళి హోడియు

త్తులూ ఇరుత్తానే” ఎందు హేళువాగ ఒందే కాలదల్లి స్కౌట్టు ఇవెరడన్నూ మాడుత్తా నేందు ఆవర ఆభిపూర్యవల్ల. సిజవాగి నోఱిదరే ఇవెరడన్నూ ఎక్కాలదల్లి మాడ లాగువుదిల్ల. యారు చేకాదరూ ప్రయత్న మాడి నోఱడబహుదు.

ఆదరే యావాగ హసన్నుఖియాగిరబేకో ; యావాగ శిళ్ళిహోడియుత్తి రబేకు, ఎంబు దన్ను స్కౌట్టు నిధారమాడికోళ్ళబేకు.

మనెయల్లి మగు సిద్దిహోగుత్తిరువాగ నగెయే ఒళ్ళియదు యాకెందరే ఇదరింద హేళ్ళు శబ్దవాగువుదిల్ల.

ఎల్లాదరూ ఒళ్ళియ సన్నివేశదల్లి హోరగే తిరుగాడలు హోరటాగ శిళ్ళి హోడియుత్తా హోగబహుదు. ఇదరింద దారియల్లి సిక్క బహుదాద ఇతరరిగూ సంతోషపు లుద్రేక వాగువుదల్లదే నమగూ లుల్లా సపుంటా గుత్తదే. హాగెయే కెలవు దినగళు ఆభ్యాస వాడరే ఆక్కచక్కగళల్లి శిళ్ళిహాకున పశ్చిగ జోందిగి స్పధేగి నిల్లబహుదు.

నిమ్మ హుడుగరు ఎరడనేయ దజ్జెయ స్కౌట్టుగళాద కూడలే తమ్మ తోళినమేళి “సిద్ధినాగిరు” ఎందు ఆంశితనిరువ ఒందు పదకెనన్ను ధరిసుత్తారే. ఆ ఆంశితద సుత్తులూ ఇరువ ఆవరణపు ఎరడు కోనే గళల్లి మేలక్క తిరుగిరుత్తదే. ఇదు హుడు గనూ ఆదే రీతి తన్న బాయియ కోనేగళన్ను మేలక్కత్తి నగుత్తిరబేకేంచుదక్క సూజనే.

ಅವನು ನಗುತ್ತಿರುವುದರಿಂದಲೂ, ಮತ್ತು ಪ್ರಪಂ
ಚನು ತಾನು ಬಂದಾಗ ಇದ್ದು ದಕ್ಕಿಂತಲೂ ತಾನು
ಬಿಟ್ಟು ಹೋಗುವಾಗ ಹೆಚ್ಚು ಸಂತೋಷದಿಂದ
ಕೂಡಿರಬೇಕೆಂಬ ಉದ್ದೇಶದಿಂದ ಎಂಥಾ
ತೊಂದರೆ ಬಂದಾಗ್ಗೂ ಆವನು ನಗೆಯಿಂದ

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ರುತ್ತದೆ.

ನಿನ್ನ ಸ್ತ್ರಿಯ ಭಾರತ್ವ
ಎಸ್. ಬಿ.

ದೇವರನಾಮ

ಶ್ರೀಲೋಲ ಗೋಪಾಲ ಲೀಲಾಜಾಲ || ಪ ||

ಶ್ರೀಲಾ ಸ್ತ್ರಿಯಬಾಲ ಕಾಲಚಕ್ರಧರಲೋಲಾ || ಅ ಪ ||

ಜಯತುಲಸೀ ವನಮಾಲಾ ಭಯನಿವಾರಣಶೀಲಾ ||
ಜಯಮುನಿಜನಪಾಲಾ ಜಯಮುರುಳಿಧರಲೋಲಾ || ಗ ||

ನಂದಗೋಸಿಯಕಂದ ಸುಂದರಾಂಗ ಮುಕುಂದ ||
ಮಂದಹಾಸಾರನಿಂದ ಸಿಂಧುಶಯನ ಗೋವಿಂದಾ || ಉ ||

ಶರಣಾಗತ ಪ್ರೇಮ ಕರುಣಾಕರಾ ಸೋಮ ||
ವರಮಾತ್ಮನಿಷ್ಠಾಮ ವರದನೆಂಕಟರಾಮ || ಇ ||

ಎಸ್. ಕೆ. ರಾಜಾರಾವ್

ಚಿಕ್ಕಬಾಣಾವರ್

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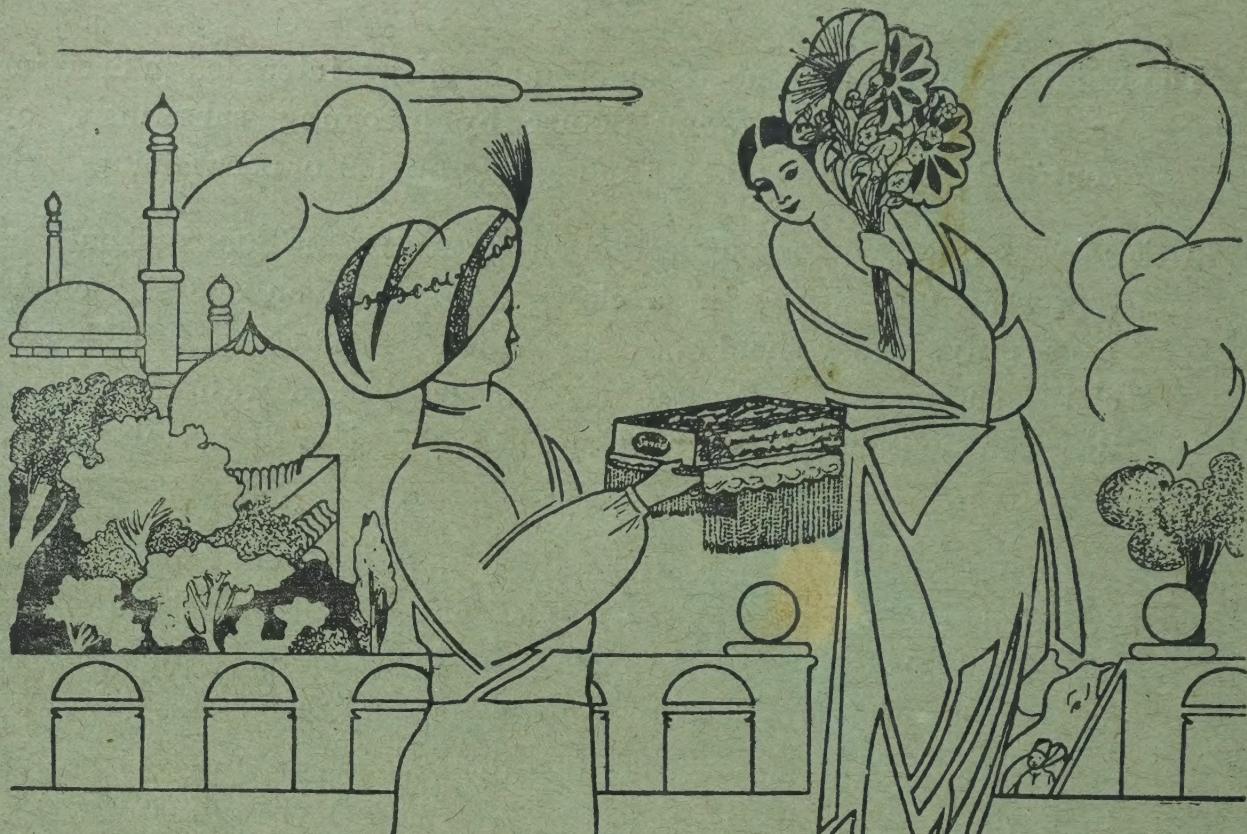
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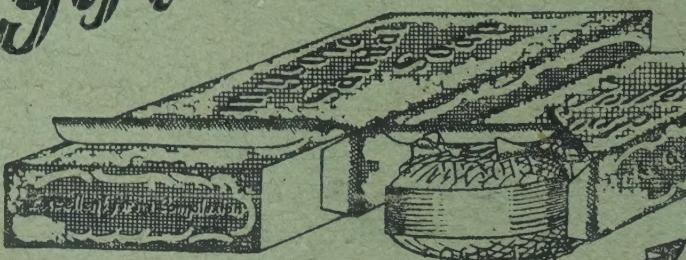
Mr. H. R. Abdul Gaffar, B.A., Managing Editor, THE MYSORE SCOUT
The Boy Scout Headquarters, Irwin Circle, Bangalore City.

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